



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #16

Three Stages of Israel’s History

Stage #1 (1445 B. C.): From Sinai to the Captivity

Exodus 19:1-6: God made a covenant with Israel at Mt. Sinai:

“In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. ² For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain. ³ And Moses went up to God, and the Lord called to him from the mountain, saying, “Thus you shall say to the house of Jacob, and tell the children of Israel: ⁴ ‘You have seen [God’s goodness should motivate them] what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to Myself. ⁵ Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. ⁶ And you shall be to Me a kingdom of priests and a holy nation.’ These are the words which you shall speak to the children of Israel.”

Exodus 19:7, 8: Israel responds by promising to obey God’s voice:

“So Moses came and called for the elders of the people, and laid before them all these words which the Lord commanded him. ⁸ Then all the people answered together and said, “All that the Lord has spoken we will do.” So Moses brought back the words of the people to the Lord.”

Exodus 40:34: The Shekinah enters the tabernacle in the wilderness and God dwells with Israel:

“Then the cloud covered the tabernacle of meeting, and the glory of the Lord filled the tabernacle.”

Solomon's Temple

Around the year **960 B. C.** a more permanent house was built for the Lord. Solomon built the temple in the city of Jerusalem and God came to dwell among His people in the Jerusalem Temple.

I Kings 8:10, 11: The Shekinah enters the Temple in the days of Solomon:

"And it came to pass, when the priests came out of the holy place, that the cloud filled the house of the Lord, ¹¹ so that the priests could not continue ministering because of the cloud; for the glory of the Lord filled the house of the Lord."

800 Years of Rebellion

2 Chronicles 36:14-16: Israel was rebellious for a period of 800 years (see Daniel 9:4-6, 8-10) even though God sent messengers day and night to them. The messengers were the prophets such as Jeremiah:

"Moreover all the leaders of the priests and the people transgressed more and more, according to all the abominations [key word] of the nations, and defiled the house of the Lord which He had consecrated in Jerusalem. ¹⁵ And the Lord God of their fathers sent warnings to them by His messengers, rising up early and sending them, because He had compassion on His people and on His dwelling place. ¹⁶ But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the Lord arose against His people, till there was no remedy."

Ezekiel 16:15 is a graphic description of the apostasy of Israel:

"But you trusted in your own beauty, played the harlot because of your fame, and poured out your harlotry on everyone passing by who would have it."

Jerusalem Judged

592 B. C.: Ezekiel 1:4: God comes from the north to judge Jerusalem for the abominations (key word) that are being committed in the city. Read **Ezekiel 8:16, 17**. These abominations would lead to desolation. The word 'desolation' means the end of ordered society both politically and religiously as well as the destruction of the city.

The reversal of the desolation would not only be to build the physical city but to reestablish its political and religious institutions:

"Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness was all around it and radiating out of its midst like the color of amber, out of the midst of the fire."

Ezekiel 9:1-6: The righteous are separated from the wicked in the Temple:

"Then He called out in my hearing with a loud voice, saying, "Let those who have charge over the city draw near, each with a deadly weapon in his hand." ² And suddenly six men came from the direction of the upper gate, which faces north, each with his battle-ax in his hand. One man among them was clothed with linen and had a writer's inkhorn at his side. They went in and stood beside the bronze altar [in the court]. ³ Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. And He called to the man clothed with linen, who had the writer's inkhorn at his side; ⁴ and the Lord said to him: "Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations [a key word] that are done within it. ⁵ To the others He said in my hearing, "Go after him through the city and kill; do not let your eye spare, nor have any pity. ⁶ Utterly slay old and young men, maidens and little children and women; but do not come near anyone on whom is the mark; and begin at My sanctuary." So they began with the elders who were before the temple."

The Shekinah Departs

Ezekiel 10:19: When the judgment separation is finished the *Shekinah* glory departs from the temple and lingers at the East Gate of the Temple:

"And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels were beside them; and they stood at the door of the east gate of the Lord's house, and the glory of the God of Israel was above them."

Ezekiel 11:22, 23: The *Shekinah* then leaves the Temple and the city and lingers on the Mount of Olives and then leaves. The city and temple are now desolate because of the abominations. This is the abomination of desolation:

"So the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel was high above them. ²³ And the glory of the Lord went up from the midst of the city and stood on the mountain, which is on the east side of the city."

Desolation of Jerusalem

2 Chronicles 36:17-21: The desolation of Jerusalem comes when the temple, the city and the walls are destroyed by Nebuchadnezzar. Jerusalem has ceased to function as a religious and political entity:

"Therefore He brought against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, on the aged or the weak; He gave them all into his hand. ¹⁸ And all the articles from the house of God, great and small, the treasures of the house of the Lord, and the treasures of the king and of his leaders, all these he took to Babylon. ¹⁹ Then they burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions."

²⁰ And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons **[but this was not the end of the theocracy. After the seventy years the Jewish nation would receive a second chance] until the rule of the kingdom of Persia,** ²¹ to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years."

Stage # 2: this is the period of the 70 week prophecy

2 Chronicles 36:22, 23: Israel restored to their land after the 70 years. The Temple, the city and the walls are rebuilt and their political and religious institutions begin to function again. They are now given a second chance:

"Now in the first year of Cyrus king of Persia [536 B. C.], that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, ²³ Thus says Cyrus king of Persia: All the kingdoms of the earth the Lord God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May the Lord his God be with him, and let him go up!"

Temple Finished

Haggai 2:2, 3: The post-exilic temple did not have the glory of the temple that was built by Solomon. In fact, the Shekinah did not enter this temple when it was finished:

"Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying: ³ 'Who is left among you who saw this temple in its former glory? And how do you see it now? In comparison with it, is this not in your eyes as nothing?"

Haggai 2:6-9: Yet prophecy predicted that this latter Temple would far surpass the glory of the temple that was built by Solomon. The Jews are still, even till today, trying to understand this prophecy because the Temple was never physically as glorious as Solomon's:

*"For thus says the Lord of hosts: 'Once more (it is a little while) I will shake heaven and earth, the sea and dry land; ⁷ and I will shake all nations, and **[the Desire of all nations will come]** they shall come to the Desire of All Nations, and I will fill this temple with glory,' says the Lord of hosts. ⁸ 'The silver is Mine, and the gold is Mine,' says the Lord of hosts. ⁹ 'The glory of this latter temple shall be greater than the former,' says the Lord of hosts. 'And in this place I will give peace,' says the Lord of hosts."*

During the period of the seventy weeks God sent many additional messengers to Israel—men like Haggai, Zechariah, Joshua, Zerubabel, Ezra, Nehemiah, Malachi and finally John the Baptist. Yet when Jesus came, the leaders of the Jewish nation were oblivious to His mission. They did not really understand why they existed and so they rejected the Messiah.

Stage #3: This is the last week of the seventy week prophecy

John 1:14: Fulfills the prophecy of Haggai:

"And the Word became flesh and dwelt [the word means 'tabernacled' or 'dwelt in a tent'. This brings to mind Exodus 25:8 where God says that Israel should build Him a sanctuary that He may dwelt among them. There are three common words between Exodus 25:8 and John 1:14: Tent, dwelt and among. And also later the glory of the Lord filled the tabernacle (Exodus 40:35) among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Luke 12:27-28: The Jews loved to reminisce about how great Solomon and his temple were but Jesus said:

"Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these."

In the parallel passage in Matthew Jesus said about Himself: *"one greater than Solomon is here."* (Matthew 12:42).

Several times during His ministry, Jesus taught in the temple courts. But He was opposed tooth and nail by the religious leaders. Now we must move to the end of Jesus' ministry.

Luke 19:37, 38: Jesus descends toward the Temple from the **Mt. of Olives** and enters the city by way of the Golden Gate:

"Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, ³⁸ saying: "'Blessed is the King who comes in the name of the Lord!' Peace [the very word that was used in Haggai] in heaven and glory in the highest!"

Luke 19:47-48: The religious leaders tried to destroy Him:

"And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him, ⁴⁸ and were unable to do anything; for all the people were very attentive to hear Him."

Matthew 21:12, 13: Then we are told that Jesus entered the 'temple of God' and called the temple 'my house':

"Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. ¹³ And He said to them, "It is written, 'My house shall be called a house of prayer, but you have made it a den of thieves."

For three chapters (**Matthew 21-23**), Jesus, the *Shekinah* in person **now teaches** in the temple. His **main theme** was to discuss the **history and rebellion of Israel** and its result. He does this through a series of **parables**.

- **John the Baptist** said that **every tree** that did not bear fruit would be **cut down** and thrown into the fire.
- In **Luke 13:6-9** (by this time **three years have passed** since John the Baptist began his preaching about the tree) the tree has **not yet borne fruit** but the command is given to allow it to remain for **another year** to see if it would bear fruit.
- A year later, Jesus sees this fig tree that has **no fruit**.

Matthew 21:18, 19: The **fig tree** episode:

*"Now in the morning, as He returned to the city, He was hungry. ¹⁹ And seeing a **fig tree by the road**, He came to it and found **nothing on it but leaves**, and said to it, 'Let no fruit grow on you **ever again**.' Immediately the fig tree **withered away**."*

Matthew 21:33-43: Jesus tells the parable of the vineyard workers. Notice the **three stages** of Israel's history here. Underline that the message **now goes to the Gentiles**. This is God's **new nation**:

*"Hear another parable: There was a certain landowner [**God the Father**] who planted a vineyard [**the city of Jerusalem**] and set a hedge around it [**the Law**], dug a winepress in it and built a tower [**the temple**]. And he leased it to vinedressers [**Israel**] and went into a far country. ³⁴ Now when vintage-time drew near, he sent **his servants** [**the first chance, the prophets, Amos 3:7**] to the vinedressers, that they might receive its fruit. ³⁵ And the vinedressers took his servants, **beat one, killed one, and stoned another**. ³⁶ Again he sent **other servants** [**the second chance: Hagai, Zechariah, Malachi, John the Baptist**], more than the first, and they did **likewise to them**. ³⁷ Then **last of all** [**the last opportunity, a sense of finality**] he sent his son to them, saying, 'They will respect my son.' ³⁸ But when the vinedressers saw the son, they said among themselves: '**This is the heir**. Come, let us kill him and seize his inheritance.' ³⁹ So they took him and **cast him out of the vineyard** [**Jesus died outside Jerusalem**] and **killed him**. ⁴⁰ "Therefore, when the owner of the vineyard comes, **what will he do** to those vinedressers?" ⁴¹ They said to Him: "He will **destroy those wicked men miserably**, and lease his vineyard to **other vinedressers** who will render to him the fruits in their seasons." ⁴² Jesus said to them, "Have you never read in the Scriptures: 'The stone which the **builders rejected** has become the chief cornerstone. This was the Lord's doing, and it is marvelous in our eyes'? ⁴³ "Therefore I say to you, the kingdom of God **will be** taken from you and **given to a nation** bearing the fruits of it."*

Matthew 22:1-14: Jesus tells the parable of the great banquet **in the Temple** again (get the DVD of this in the **Robe of Life** series).

Matthew 23:29-33: Jesus concludes His teaching in the temple with the **woes** on the Scribes and Pharisees:

"Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous,³⁰ and say: 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'³¹ **Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets.**³² **Fill up, then, the measure of your fathers' guilt [to fill the cup means that mercy has come to an end—see Genesis 15:16; Revelation 15:7].**³³ **Serpents [serpents are born from serpents], brood of vipers!** How can you escape the condemnation of hell?"

Matthew 23:34-36: Even after the death of Christ mercy would linger as if longing to save the nation:

"Therefore, indeed, **I send you prophets, wise men, and scribes:** some of them you will **kill and crucify,** and some of them you will **scourge in your synagogues** and persecute from **city to city,**³⁵ **that** on you may come **all the righteous blood** shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.³⁶ Assuredly, I say to you, all these things will come **upon this generation.**"

Matthew 23:37, 38: Your house is left onto you **desolate** because you rejected the Messiah:

"O Jerusalem, Jerusalem, the one who **kills the prophets** and stones **those who are sent** to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were **not willing!**³⁸ See! **Your** house is left to you **desolate [critically important word].**"

Matthew 24:1: Jesus, the *Shekinah* **leaves** the Temple:

"Then Jesus **went out** and **departed** from the temple **[just like the Shekinah did at the first temple],** and His disciples came up to show Him the buildings of the temple."

Matthew 24:2, 3: Jesus **lingers on the Mt. of Olives, east of Jerusalem [just like the Shekinah did at the first temple]** Jesus speaks about the **destruction or desolation** of Jerusalem:

"And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, **not one stone shall be left here upon another,** that shall not be thrown down."³ Now as He sat on the Mount of Olives, the disciples came to Him privately saying: "Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?"

Matthew 24:15: When the **abomination of desolation** was seen then **desolation was near.** This abomination of desolation is the one spoken of by **Daniel the prophet.** This connects with **Daniel 9:**

"Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand)."

Luke 21:20: The abomination of desolation was the **Roman armies** surrounding Jerusalem:

"But when you see Jerusalem surrounded by armies, then know that its desolation is near."

Luke 19:41-44: This was the last chance for the Hebrew Theocracy:

"Now as He drew near, He saw the city and wept over it,⁴² saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes.⁴³ For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side,⁴⁴ and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."

Review of 3 stages:

Stage #1:

Taken out of captivity in Egypt and make a covenant at Sinai. Apostasy for 800 years (the mingled with the nations and assimilated their evil conduct) and the result was the Babylonian captivity for 70 years.

Stage #2:

Taken out of captivity and return to temple, walls, city and government. Seventy weeks probation is given to the Jewish nation. This is a second chance. They responded by isolating themselves and becoming legalistic.

Stage #3:

The Son is sent as the last resort. The parable says: "last of all He sent His Son".

Two sins compared:

"The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at naught." GC, pp. 22, 23

In church you hear that the law was nailed to the cross, that no one can keep it, that it was for the Jews, that we are not under the law but under grace. That we are not under the letter but under the Spirit, that all you need to do is believe and be saved.

But in the political arena you hear a different tune. Just by way of example, you have political candidates wooing evangelicals in Iowa finding out what their agenda is. In the political arena, the religious leaders say that the government must enforce morality—traditional marriage, sanctity of life, anti-pornography, etc. They want to post the Ten Commandments in court rooms and cry out that we need to come back to Judeo-Christian values. This is doublespeak or

speaking out of both sides of their mouth. People believe what they hear in church and society reflects it and then the churches want the government to fix what they broke!



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #17 – Spiritual Israel

Israel and the Fig Tree

Introduction

Matthew 24:32-35:

*"Now learn this parable from the **fig tree**: When its branch has already become tender and puts forth leaves, you know that summer is near. ³³ So you also, when you see **all these things**, know that it is near--at the doors! ³⁴ Assuredly, I say to you, this generation will by no means pass away till all these things take place. ³⁵ Heaven and earth will pass away, but My words will by no means pass away."*

Dispensationalists say that the **fig tree** here is a symbol of Israel and the **budding** is a prophecy concerning the reestablishment of Israel as a nation in **1948**. They teach that this is the **greatest sign** that the coming of Jesus is **imminent**, even at the door. So we need to take carefully examine this passage to determine if their interpretation is correct.

First of all, it is true that the **fig tree** and the **vine** are **associated** with **literal Israel in the Old Testament**. This can be clearly discerned in the following text:

Hosea 9:10:

*"I found Israel like **grapes** [see also **Isaiah 5**] in the wilderness; I saw your fathers as the first-fruits on the **fig tree** in its first season. But they went to Baal Peor, and separated themselves to that shame; they became an abomination like the thing they loved."*

As we shall see, in the **New Testament** Israel is also associated with the **fig tree** and the **vineyard**.

Part 1: Israel as a Tree—the message of John the Baptist

Matthew 3:8-10 describes the preaching of John the Baptist. John is preaching **six months** before the beginning of Christ's ministry. John's mission was to prepare the way for the first

coming of Jesus. Notice how several highlighted items in the following passage are repeated in **parts 2 and 3** below:

"Therefore bear fruits worthy of repentance,⁹ and do not think to say to yourselves: 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones [the gentiles].¹⁰ And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire."

Part 2: Israel as a Tree—the first two and a half years of Christ's ministry

Luke 13:1-9: The parable in these verses was told by Jesus two and a half years into His ministry. We can immediately discern the similarity between this parable and the message of John the Baptist (**see part 1**). I have added some explanatory notes in brackets that will us understand the meaning of the parable:

"There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices.² And Jesus answered and said to them, "Do you suppose that these Galileans were worse sinners than all other Galileans, because they suffered such things?³ I tell you, no; but unless you repent you will all likewise perish.⁴ Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem?⁵ I tell you, no; but unless you repent you will all likewise perish."⁶ He also spoke this parable: "A certain man [God the Father] had a fig tree [Israel] planted in his vineyard [the world], and he came seeking fruit [the fruit of the Spirit] on it and found none.⁷ Then he said to the keeper of his vineyard [Jesus], 'Look, for three years [John preached six months and Jesus preached two and a half years] I have come seeking fruit on this fig tree and find none. Cut it down [just what John said]; why does it use up the ground?'⁸ But he answered and said to him, 'Sir, let it alone this year [last year of Jesus' ministry] also, until I dig around it and fertilize it.⁹ And if it bears fruit, well. But if not, after that you can cut it down."

After this parable we are left in suspense as to the result. From the story itself we do not know if the fig tree bore fruit or not. The story was still being written at the time that Jesus told it, just as was the story of the older sibling in the narrative of the prodigal son.

Part 3: Israel as a Tree—the last week of Christ's earthly ministry

Matthew 21:17-19: This event is taking place just a few days before the death of Jesus. It will be noticed that the fig tree of **Luke 13** had not yet borne fruit even though the close of its probation was drawing near:

"Then He left them and went out of the city to Bethany, and He lodged there.¹⁸ Now in the morning, as He returned to the city, He was hungry.¹⁹ And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you ever again." And immediately the fig tree withered away."

Mark 11:12-14 has the parallel passage to Matthew 21:17-19:

"Now the next day, when they had come out from Bethany, He was hungry.¹³ And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. And when He came to it, He found nothing but leaves, for it was not the season for figs.¹⁴ In response Jesus said to it, "Let no one eat fruit from you ever again." And His disciples heard it."

Mark 11:20-21: The fig tree withered away by the roots. Once the root of a tree dies, it is finished!

"Now in the morning, as they passed by, they saw the fig tree dried up from the roots.²¹ And Peter, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has withered away."

Jerusalem was cut down and **burnt** in the year **70** because it bore no fruit. If the fig tree dried up by the roots, how could it have sprouted to new life in **1948**?

The **Vineyard** is also symbolic of **Israel**. Notice the following parable which is also in **chapter 21 of Matthew**.

Israel as a Vineyard

Matthew 21:33-46:

"Hear another parable: There was a certain landowner [God the Father] who planted a vineyard [Israel] and set a hedge around it [the law], dug a winepress in it and built a tower [the temple]. And he leased it to vinedressers [the Jewish leaders] and went into a far country [heaven].³⁴ Now when vintage-time drew near, he sent his servants to the vinedressers [before the Babylonian captivity], that they might receive its fruit.³⁵ And the vinedressers took his servants, beat one, killed one, and stoned another [what they did to the prophets].³⁶ Again he sent other servants [after the captivity until John the Baptist], more than the first, and they did likewise to them.³⁷ Then last of all he sent his son [Jesus] to them, saying, 'They will respect my son.'³⁸ "But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him [the death of Christ] and seize his inheritance.'³⁹ "So they took him and cast him out of the vineyard [Jesus died outside of Jerusalem] and killed him.⁴⁰ Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?"⁴¹ They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers [the Gentiles] who will render to him the fruits in their seasons."⁴² Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected has become the chief cornerstone. This was the LORD's doing, and it is marvelous in our eyes'?⁴³ "Therefore I say to you, the kingdom of God will be taken from you [the kingdom no longer belongs to literal Israel] and given to a nation [ethne] bearing the fruits of it.⁴⁴ And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder."⁴⁵ Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them."

Matthew 24 and the Fig Tree

Now let's go back to Matthew 24 and determine if the fig tree represents the Jewish Nation. In Matthew 24:32, 33 the budding of the fig tree is only one of the signs of the imminent coming of Jesus. It is the collection of all the signs that Jesus spoke of in Matthew 24 which shows that the coming of Jesus is even at the door:

"As you see the fig tree bud it is a sign that the summer is near. In the same way [he is using an analogy] when you see all these things [not only the sprouting of the fig tree] know that it is near, even at the doors."

Jesus is not saying that the budding of the fig tree is the great sign of the imminence of His coming. He is saying that the accumulation of all the signs will help them know that the end is near.

Furthermore, in the parallel passage of Luke 21:29-31 we have additional details that help us understand what Jesus meant. Interestingly Jesus did not single out the fig tree as being particularly important over and above every other sign. He added: "and all the trees." Jesus says: "when you see these things [plural] happening." To paraphrase the words of Jesus: "When you see the fig tree and all of the trees bud you know that the summer is near. Likewise, when you see all of these signs you will know that the end is near:

"Then He spoke to them a parable: "Look at the fig tree, and all the trees. When they are already budding, you see and know for yourselves that summer is now near. So you also, when you see these things happening, know that the kingdom of God is near."

The Nathaniel Experience

John 1:43-48 describes the experience of Nathanael in his encounter with Jesus:

"The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." ⁴⁴ Now Philip was from Bethsaida, the city of Andrew and Peter. ⁴⁵ Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote-- Jesus of Nazareth, the son of Joseph." ⁴⁶ And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." ⁴⁷ Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" ⁴⁸ Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

If there are Israelites indeed, then there must be Israelites not indeed. The Greek word for "indeed" really means true or real. This is why the NIV translates the expression, "a true Israelite". This translation is corroborated by the fact that the verse ends by saying that there was in Nathaniel no pseudos. Why was Nathanael singled out as an Israelite indeed? Verse 49 provides the answer: What made Nathanael an Israelite indeed was that he confessed that Jesus was the Son of God, the King of Israel. What, then, is a true Israelite? One who acknowledges Jesus Christ as the Messiah!

Notice that Nathanael was an Israelite indeed and he was under a fig tree which was a recognized symbol of Israel. Thus in this passage we have the symbol and what the symbol represents. The Israelite indeed is sitting under a tree which represents Israel.

John 8 and True Israel

John 8:37-45: In this passage Jesus contrasted genuine Israelites with counterfeit ones:

"I know that you are Abraham's descendants, but you seek to kill Me, because My word has no place in you. ³⁸ I speak what I have seen with My Father, and you do what you have seen with your father." ³⁹ They answered and said to Him, "Abraham is our father." Jesus said to them, "If [He is implying that they were not] you were Abraham's children, you would do the works of Abraham. ⁴⁰ But [the combination of "if . . . but" shows they are not children of Abraham] now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this. ⁴¹ You do the deeds of your father." Then they said to Him, "We were not born of fornication; we have one Father--God." ⁴² Jesus said to them, "If [once again He denies that they are the children of God because they reject Him] God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. ⁴³ Why do you not understand My speech? Because you are not able to listen to My word. ⁴⁴ You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it [they are Israelite liars unlike Nathanael and therefore they are the devil's children].

What is notable in this passage is that the Jews were literally the children of Abraham but spiritually they were the devil's children. In one sense they were children of Abraham but in another sense they were not! The apostle Paul taught the same truth in the following passages:

Paul's Assessment

Romans 2:28, 29: An Israelite indeed receives Jesus as Messiah:

"For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; ²⁹ but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God."

Romans 9:6-8:

"But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, ⁷ nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." ⁸ That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed."

Galatians 3:26-29:

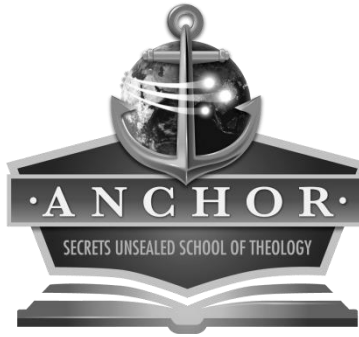
"For you are all sons of God through faith in Christ Jesus. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free,

there is neither male nor female; for you are all one in Christ Jesus.²⁹ And if you are Christ's, then you are Abraham's seed, and heirs according to the promise."

Philippians 3:3-8 :

"For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh,⁴ though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:⁵ circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;⁶ concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.⁷ But what things were gain to me, these I have counted loss for Christ.⁸ Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ."

In 1948 the Jewish nation was still rejecting the Messiah and therefore 1948 could not be a fulfillment of prophecy because the Bible says that God scattered Israel at the destruction of Jerusalem because they rejected the Messiah. In 1948 the Jewish nation was still rejecting Christ and so no fulfillment of the gathering prophecies could have taken place at that time.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #17 - Continued

A Monumental Conversion Experience

Multitudes accept the Christian Faith

Acts 6:7: After the Day of Pentecost, multitudes left Judaism and joined the Christian Church:

“Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.”

Acts 6:8: Stephen was one of the instruments of this phenomenal church growth:

“And Stephen, full of faith and power, did great wonders and signs among the people.”

A Promising Prospect

Acts 22:3: Saul of Tarsus was no featherweight. He was an intellectual giant and a promising prospect with a brilliant future in Judaism. He was young, energetic and relentless. He had tunnel vision: In his mind, God had chosen the Jewish nation irrevocably and unconditionally and woe to those who thought otherwise! For Saul, the preservation of the religion of Judaism was the top priority. His entire religion was Jewish centered. In his own words:

“I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers' law, and was zealous toward God as you all are today.”

John 11:47-50: Saul persecuted the church for the same reason that the religious leaders persecuted Christ. He feared that Christianity would grow and the Romans would take away his nation:

"Then the chief priests and the Pharisees gathered a council and said: "What shall we do? For this Man works many signs.⁴⁸ If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation." ⁴⁹ And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, ⁵⁰ nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish."

Acts 26:9-11: Like his tutors, Saul became a persecutor of the church:

"Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth. ¹⁰ This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them. ¹¹ And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities."

Stephen's Death

Acts 7:57, 58: Saul was present at Stephen's death and this was a watershed event in his life:

"Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; ⁵⁸ and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul."

Acts 22:20: Even more, Saul was not only present at Stephen's death, he was the mastermind behind it:

"And when the blood of Your martyr Stephen was shed, I also was standing by consenting to his death, and guarding the clothes of those who were killing him.'

Saul's Expedition to Damascus

Acts 9:1, 2: In order to quiet his conscience over Stephen's death, Saul went on an expedition to destroy the followers of Jesus and save the Jewish nation from ruin. The trip was a long one.

He would have gone to northern Israel, across Lebanon and into Syria:

"Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest ² and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem."

Acts 9:3-6: As he approached Damascus from the southwest he had an experience that was to change his life and his theology forever. He had an encounter with Jesus!!

Saul discovered that by persecuting the body of Christ he was actually persecuting Christ because Christ is the head and the church is His body. He had been kicking against the pricks of

his conscience from the time that Stephen had been stoned. He knew deep in his heart that Stephen was in the right and he was in the wrong:

"As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. ⁴ Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" ⁵ And he said, "Who are You, Lord?" Then the Lord said, "I am Jesus, whom you are persecuting. It is hard for you to kick against the goads." ⁶ So he, trembling and astonished, said, "Lord, what do You want me to do?"

Incorporated into Christ

Acts 22:16-18: At the house of Ananias, Saul was baptized into Christ and received the Holy Spirit:

"But the Lord said to him [to Ananias], "Go [to the house of Judas], for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. ¹⁶ For I will show him how many things he must suffer for My name's sake." ¹⁷ And Ananias went his way and entered the house; and laying his hands on him he said, "Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit." ¹⁸ Immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized."

Galatians 3:26, 27:

"All those who have been baptized into Christ, have put on Christ."

Whereas Saul had considered himself a *bona fide* son of Abraham before he accepted Christ, in fact, he was not. It was not until his baptism into Christ that he became the seed of Abraham and an inheritor of the promises that God made to Abraham:

"If you are Christ's, then you are Abraham's seed and heirs according to the promise."

Change of Focus

Acts 9:22: The entire focus of Saul's theology now changed from literal Israel to Christ:

"But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this Jesus is the Christ [that is, the Messiah]."

Saul's encounter with Jesus on the Road to Damascus had a deep impact on him. He told the story twice in the book of Acts (Acts 22, 26) and Luke told it once (Acts 9).

Philippians 3:3-11: Later when Paul wrote to the Philippians, he reminisced about his conversion experience:

"For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh,⁴ though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:⁵ circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;⁶ concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.⁷ But what things were gain to me, these I have counted loss for Christ.⁸ Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ⁹ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;¹⁰ that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,¹¹ if, by any means, I may attain to the resurrection from the dead."

I Corinthians 11:22-28: The shift in Saul's focus from Israel to Christ now made him willing to suffer and even die for the cause of his Master:

"Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.²³ Are they ministers of Christ?—I speak as a fool—I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often.²⁴ From the Jews five times I received forty stripes minus one.²⁵ Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep;²⁶ in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;²⁷ in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness—²⁸ besides the other things, what comes upon me daily: my deep concern for all the churches."

Saul discovered a revolutionary truth. God has only one true people—those who have accepted Jesus Christ as Savior and Lord. God does not have two mutually separable peoples, the literal Jews and the Christian Church. There is only one people of God and they are not defined by ethnicity, nationality, social status or gender. They are defined as the people of God by their relationship to Jesus Christ. Let's notice the oneness of God's people in Jesus.

One Fold and one Shepherd

John 10:16: Jesus has only one fold, not two:

"And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd."

John 11:51, 52:

"Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation, ⁵² and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad."

One Israel

God has only one true Israel which is defined by its relationship to Christ, not its relationship to Israel, the son of Isaac:

Romans 2:28, 29: God has only one Israel:

"For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; ²⁹ but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God."

Romans 9:6-8: Only one true Israel:

"But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, ⁷ nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." ⁸ That is, those who are the children of the flesh [literal Jews], these are not the children of God; but the children of the promise [spiritual Jews] are counted as the seed."

This Israel is not defined geographically, ethnically or genetically but relationally. Jesus is the only faithful Israelite and when we receive Him as our Savior, we too become Israelites indeed!

Galatians 3:16, 26-29:

"Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. ²⁶ For you are all sons of God through faith in Christ Jesus. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. ²⁹ And if you are Christ's, then you are Abraham's seed, and heirs according to the promise."

John 1:47-49: Before Jacob's name was changed to Israel he was certainly a liar. But after his struggle with the Angel his name was changed because his character had changed:

"Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed [alethinos: 'genuine'], in whom is no deceit! [pseudos: 'falsehood']; the same is said of the 144,000 in Revelation 14:5]" ⁴⁸ Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." ⁴⁹ Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!"

One Body

Christ, the Head, has only one body [of Christ] that is composed of both Jews and Gentiles:

Ephesians 2:13-18:

"But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,¹⁵ having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,¹⁶ and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.¹⁷ And He came and preached peace to you who were afar off and to those who were near.¹⁸ For through Him we both have access by one Spirit to the Father."

I Corinthians 12:13:

"For by one Spirit we were all baptized into one body--whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit."

Ephesians 3:6:

". . . that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel."

Colossians 1:18, 24:

"And He is the head of the body, the church, Who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.²⁴ I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church."

One City

God has only one chosen city composed of both Old and New Testament saints. It is the Lamb's City and the Lamb is its Light!

Revelation 21:2:

"Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband."

Revelation 21:12:

"Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel."

Revelation 21:14:

"Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb."

Hebrews 11:9, 10, 13-16: Even the Old Testament saints looked forward to the heavenly New Jerusalem. They knew that the earthly Jerusalem was only a small scale type of a far greater

heavenly reality just as the earthly sanctuary was an earthly small scale model of the greater and real sanctuary in heaven:

*“By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; ¹⁰ for he waited for the **city which has foundations**, whose **builder and maker is God**.. ¹³ These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were **strangers and pilgrims** on the earth. ¹⁴ For those who say such things declare plainly that they **seek a homeland**. ¹⁵ And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. ¹⁶ But now they desire **a better, that is, a heavenly country**. Therefore God is not ashamed to be called their God, for He has **prepared a city** for them.”*

Conclusion: The city is composed of the **redeemed of all ages** because the names of the **twelve tribes** are on the gates and the names of the **twelve apostles** are on the foundations. God does not have two separate plans for two mutually exclusive peoples.

One Woman

The church of the Old and New Testaments is illustrated by only **one woman** who is garbed with the sun and the moon under her feet and a crown of twelve stars on her head:

Revelation 12:1, 2, 5, 6:

*“Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. ² Then being **with child**, she cried out in labor and in pain to give birth. ⁵ She bore a **male Child** who was to rule all nations with a rod of iron. And her Child was **caught up to God and His throne**. ⁶ Then the **woman fled into the wilderness [same woman]**, where she has a place prepared by God that they should feed her there **one thousand two hundred and sixty days**.”*

The number 12 twelve is vitally important because it is the **number of God’s people**—Israel. The story of **Acts 1** reveals the importance of the number 12.

*“As in the Old Testament the **twelve** patriarchs stood as representatives of Israel, so the **twelve** apostles stand as representatives of the gospel church.” AA, p. 19*

One Tree

The kingdom of Christ is illustrated by only **one olive tree** that bears **good fruit**. In Romans 11 the olive tree has several different types of branches but they all belong to the same tree:

- There are **natural branches** that are **retained** in the tree (the literal Jews who **believed** in Jesus).
- There are **natural branches** that are **cut off** (the literal Jews who **rejected** Jesus).
- There are **natural branches** that are grafted **once again** into the tree (Literal Jews who rejected Jesus and **then accepted** Him).

- There are wild olive branches that are grafted into the tree (Gentiles who believe in Jesus).
- There are wild olive branches that can potentially be cut off the tree (Gentiles who **abandon** their relationship with Jesus).
- The key is in verses 20 and 23 where we are told that to be part of the tree means **to believe** in Jesus. To be cut off from the tree means to **reject Jesus**. The root and the trunk of the tree symbolize Jesus. If we are connected to the trunk and the root, **we will bear fruit**.

Romans 11:17-26:

*"And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,"¹⁸ do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.¹⁹ You will say then, "Branches were broken off that I might be grafted in."²⁰ Well said. Because of **unbelief they were broken off**, and **you stand by faith**. Do not be haughty, but fear.²¹ For if God did not spare the natural branches, He may not spare you either.²² Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.²³ And they also, if they do not continue in **unbelief, will be grafted in**, for God is able to graft them in again.²⁴ For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?²⁵ For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to **Israel** until the fullness of the **Gentiles** has come in.²⁶ And so all **Israel will be saved**, as it is written: "The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob;"²⁷ For this is My covenant with them when I take away their sins."*

One Banquet Table

There will be only one banquet table in the kingdom for all of the redeemed, both Jews and Gentiles.

Matthew 8:11-12: Immediately before this passage is the story of the Roman centurion whose servant was healed by Jesus:

*"And I say to you that many will come from **east and west** [**Gentiles**], and sit down [**Jesus says: 'at my table' in Luke 22:30**] with Abraham, Isaac, and Jacob in the kingdom of heaven [**literal Israel**].¹² But the **sons of the kingdom** will be cast out into outer darkness. There will be weeping and gnashing of teeth."*

One Spiritual Temple

God has only one spiritual temple that is composed of the apostles and the prophets and Jesus Christ is the Chief Cornerstone.

Ephesians 2:19-22:

*"Now, therefore, you are no longer strangers and foreigners, but **fellow citizens** with the saints and members of the household of God, ²⁰ having been built on the foundation of the **apostles** and **prophets**, Jesus Christ Himself being the **chief cornerstone**, ²¹ in whom the whole building, being joined together, grows into a **holy temple** in the Lord, ²² in whom **you also** are being built together for a **dwelling place** of God in the Spirit."*

This has profound implications. The temple in which the antichrist sits is not the literal Jerusalem temple but rather the spiritual temple, the church.

One Song

The redeemed from every nation, kindred, tongue and people will sing only **one song**—the Song of **Moses** and the **Lamb**.

Revelation 15:3-4:

*"They sing the song of **Moses**, the servant of God, and the song of the **Lamb**, saying: "Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints! ⁴ Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, for Your judgments have been manifested."*

One Father

The redeemed have only **one Father**, the Father of Jesus Christ. Those **receive Jesus** as Savior and Lord become brothers and sisters of Jesus and because they are brothers and sisters of Jesus they are also sons and daughters of God (Hebrews 2:11).

Galatians 3:26:

*"For you are all **sons of God** through **faith in Christ Jesus**."*

John 1:12-13: We become **brothers and sisters of Jesus** and as a result we are sons and daughters of God:

*"But as many as **received Him**, to them He gave the right to become **children of God**, to those who **believe in His name**: ¹³ who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."*

John 14:6:

*"Jesus said to him, "I am the way, the truth, and the life. **No one comes to the Father** except **through Me**."*

John 8:32-44:

*"And you shall know the truth, and the truth shall make you free." ³³ They answered Him, "We are **Abraham's descendants**, and have never been in bondage to anyone. How can you say, 'You will be made free'?" ³⁴ Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. ³⁵ And a slave does not abide in the house forever, but a son abides forever. ³⁶ Therefore if the Son makes you free, you shall be free indeed. ³⁷ "I know that **you are***

Abraham's descendants [literally speaking that is], but you seek to kill Me, because My word has no place in you.³⁸ I speak what I have seen with My Father, and you do what you have seen with **your father**." ³⁹ They answered and said to Him, "**Abraham is our father**." Jesus said to them, "**If you were Abraham's children [which means that they were not]**, you would do the works of Abraham." ⁴⁰ But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this. ⁴¹ You do the deeds of your father." Then they said to Him, "We were not born of fornication; we have one Father--God." ⁴² Jesus said to them, "**If God were your Father**, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me." ⁴³ Why do you not understand My speech? Because you are not able to listen to My word. ⁴⁴ You are of **your father the devil**, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it."

Galatians 4: According to Paul the Jews of his day were descendants of Hagar and Ishmael while the **believing Gentiles** were the children of **Sarah and Isaac**. The Jews who rejected Jesus were slaves and the Gentiles who accepted Him were free!

II Corinthians 3:13-16: Moses covered his face with a veil because the people did not want to see the glory of the Lord on the face of Moses. In the same way in the days of Paul when Moses was read, the Jews had a veil upon their hearts because they did not want to see the glory of Jesus in the writings of Moses.

One High Priest with one Breastplate

Aaron the high priest in Israel had a breastplate with twelve stones which represented the twelve tribes of Israel (Exodus 28:21). Aaron was a type of Jesus who as high priest (Hebrews 8:1, 2) also has a breastplate with twelve stones which represent the twelve apostles. There is continuity between Old Testament Israel and the New Testament Church.

Conclusions

Preachers today believe just **as Saul of Tarsus did** before his conversion. They jump from the Old Testament to the end times and totally **bypass Jesus**. They say that God chose literal Israel **unconditionally** and **irrevocably** and that all the promises that God made to literal Israel must be fulfilled with **literal Israel** in **literal Jerusalem** in the **literal temple** with reestablished **literal sacrifices**, with a **literal personal antichrist** sitting in **the literal temple** for a **literal three and a half** years. **Literal enemies** will come from the **literal north** and **east** wielding **literal weapons** to wage a **literal war** against **literal Jerusalem**. And all of this, **outside of Christ**.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #17 – Continued

The Gathering and the Scattering Prophecies

Abraham Migrates to Canaan

Abraham migrated from Ur of the Chaldeans to the land of Canaan where his grandson Jacob had twelve sons who would become the founders of the nation of Israel. God had promised Abraham that in His SEED all the nations of the earth would be blessed, not just the Jews.

Israel Scattered into Egypt

Through the experience of Joseph, Jacob and his sons were scattered away from the land of Canaan into Egypt (Genesis 15:13-15). In Egypt, the twelve sons of Jacob multiplied and became a great nation. The children of Israel remained in Egypt for 400 years during which time they were enslaved. The journey of Jacob and his sons into Egypt was the first scattering of Israel from the Holy Land.

The First Gathering

At the end of the 400 years, God freed Israel from Egypt and gathered them first to himself (Exodus 19:4) and then eventually to the Holy Land of Canaan where He chose to establish His dwelling place with His people (Exodus 25:8; Leviticus 25:38). At Sinai Israel entered into a covenant relationship with the Lord by promising to do all that the Lord had commanded them (Exodus 19:8). When Israel was faithful to the covenant relationship with the Lord, they remained gathered in the Land. But when Israel broke their covenant relationship with the Lord they were scattered from the Land. Thus the ‘gathering’ and ‘scattering’ to and from the Land was contingent upon being ‘gathered’ or ‘scattered’ from the Lord!

Promise of Scattering and Gathering

Deuteronomy 28 contains what is known as the covenant blessings and the covenant curses. God promised Israel that if they remained **faithful to Him** they would remain **gathered** in the land and be blessed by Him. But in **Deuteronomy 28:63-64, 15** God promised to **scatter** Israel if they were unfaithful:

*"But it shall come to pass, **if** you do not **obey the voice** of the Lord your God, to observe carefully all His commandments and His statutes which I command you today that all these **curses** will come upon you and overtake you. . . And it shall be that just as the Lord rejoiced over you to do you good and multiply you, so the Lord will rejoice over you to destroy you and bring you to nothing; and you shall be **plucked from off the land** which you go to possess. ⁶⁴ "Then the Lord will **scatter** you among all peoples, from one end of the earth to the other, and there you shall serve other gods, which neither you nor your fathers have known — wood and stone. . ."*

The covenant blessing is to be **gathered** in the Land and the covenant curse is to be **scattered** from the Land (see Daniel 9:1ff). If Israel proved unfaithful to the Lord in the Land of Canaan they would be **scattered once more** it would become necessary for God to gather them from captivity a **second time**.

Deuteronomy 30:1-6: In this passage God promised Israel that if He scattered from the Land because of their covenant unfaithfulness, He would gather them once more **if** they **repented** and **returned** Him:

*"Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call them to mind among all the nations where the Lord your God drives you, and you **return to the Lord your God** and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul, that the Lord your God will **bring you back** from captivity, and have compassion on you, and **gather** you **again** from all the nations where the Lord your God has **scattered** you. If any of you are driven out to the **farthest parts** under heaven, from there the Lord your God will **gather you**, and from there He will **bring you**. Then the Lord your God will **bring you to the land** which your fathers possessed and you shall possess it. He will prosper you and multiply you more than your fathers. And the Lord your God will **circumcise your heart** and the heart of your descendants, to **love the Lord** your God with all your heart and with all your soul that you may live."*

There would be no gathering to the Land **in disobedience** because they had to be gathered with the **Lord of the land** before they could be gathered to the **land of the Lord**.

The important factor in the gathering and scattering was **not the land** but rather **the Lord**. God had chosen to make **His dwelling** in the land of Israel and this is the reason why the **Land was holy**. The so called Holy Land has **no inherent holiness** if the Lord is not there! Israel was **scattered from the land**, because they were **scattered from the Lord**. When Israel was **gathered to the land**, it was because they were first **gathered to the Lord**.

The Second Scattering

Ezekiel 20 describes Israel's constant apostasy from the Lord while they were in the Land of Canaan. In Ezekiel 6:7, 8 God promised that He would scatter them among the nations but He would leave a remnant for a future return to the Land:

"The slain shall fall in your midst, and you shall know that I am the Lord. "Yet I will leave a remnant, so that you may have some who escape the sword among the nations, when you are scattered through the countries."

God forsook the land because Israel had forsaken Him. When Israel came back to the Lord they came back to the Land. In Ezekiel 9:1-6 a faithful remnant was sealed and spared from the destruction of Jerusalem. Before Jerusalem was destroyed, God forsook the land:

Ezekiel 11:22-23:

"So the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel was high above them. And the glory of the Lord went up from the midst of the city and stood on the mountain, which is on the east side of the city."

When God forsook the Land because Israel had forsaken Him, Israel was scattered in four stages. In 722 BC the ten tribes of the north were led into Assyrian captivity. In 605 BC and 597 BC Daniel and Ezekiel were taken captive to Babylon by Nebuchadnezzar and in the year 586 BC Jerusalem was destroyed and Judah scattered to the four winds of heaven. But a remnant was preserved in captivity and would return to the Lord and to the Land.

The Second Gathering

Isaiah 11:11, 12: God promised through Isaiah that Israel would be gathered to the Land a second time after being scattered:

"It shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people who are left, from Assyria and Egypt, from Pathros and Cush, from Elam and Shinar, from Hamath and the islands of the sea. He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Jeremiah 23:7, 8: The prophet Jeremiah also believed that Israel would be gathered to the land twice: The first time from Egypt and the second from Babylon:

"Therefore, behold, the days are coming," says the Lord, "that they shall no longer say, 'As the Lord lives who brought up the children of Israel from the land of Egypt,' but, 'As the Lord lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.' And they shall dwell in their own land."

Ezra 1:1-4: (see also Jeremiah 25:11, 12) described how Israel was gathered a second time to the Land:

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, Thus says

*Cyrus king of Persia: All the kingdoms of the earth the Lord God of heaven **has given me**. And **He has commanded me** to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May his God be with him, and let him **go up to Jerusalem** which is in Judah, and build the house of the Lord God of Israel (He is God), which is in Jerusalem. And whoever is left in any place where he dwells, let the men of his place help him with silver and gold, with goods and livestock, besides the freewill offerings for the house of God which is in Jerusalem."*

After the captivity Israel was led back to the land by **Ezra, Nehemiah, Zerubbabel, and Joshua** the high priest. The **new opportunity** to remain gathered to the Lord would last for **70 weeks** (490 years) and during the **last week** of this period, a **new David** would come to the land, to **gather** His sheep **to Himself**.

Dispensationalists have taught that the promise of a second gathering was fulfilled in **1948** when the Jews were gathered back to the land of Israel **in unbelief**. They **totally bypass** the re-gathering of Israel to the land after the Babylonian captivity.

In contrast to this, Ezra and Nehemiah describe how Israel was brought back to the Land after the Babylonian captivity. The reason why they were re-gathered to the land is because in captivity they had **repented** and **were gathered to the Lord** (cf. Daniel's prayer in Daniel 9 and the renewal of the covenant in Nehemiah 8).

But keep in mind that this second gathering **foreshadows** the time when God's **spiritual and global Israel** will be delivered from bondage in **spiritual Babylon** at the moment of the last three plagues. Then God's people will be delivered from Babylon and **gathered by and to Jesus** and taken to the heavenly holy land.

Ezekiel 36:24: Ezekiel was a prophet in Babylon during the second scattering of Israel to Babylon in **597 BC**. Through the prophet, God gave the promise that He would **gather** His people from captivity:

*"For I will take you from among the nations, **gather** you out of all countries, and bring you into your **own land**."*

In **Ezekiel 37:15ff**, (especially verses 21-22) God promised to gather His people to their own land. At that time both **Israel and Judah** would be joined in one stick and would be gathered:

*"Then say to them, 'Thus says the Lord God: "Surely I will take the children of Israel from among the nations, wherever they have gone, and will **gather** them from every side and bring them into **their own land**;"²² and I will make them **one nation** in the land, on the mountains of Israel; and **one king** shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again."*

Ezekiel 37:24-28: (in the light of 2 Samuel 7:16) Once they were re-gathered to the Land, God's people would have **one king** who is clearly the Messiah, a **second David** and as a result, they would dwell in the land forever:

*"**David My servant** [could not be literal David because he was dead] shall be king over them, and they shall all have **one shepherd**; they **shall also walk** in My judgments and observe My statutes, and do them."²⁵ **Then** they shall **dwell in the land** that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their*

children's children, forever; and **My servant David** shall be their prince **forever**.²⁶ Moreover I will make a **covenant of peace** with them, and it shall be an **everlasting covenant** with them; I will establish them and multiply them, and I will set **My sanctuary** in their midst forevermore.²⁷ **My tabernacle** also shall be with them; indeed **I will be their God, and they shall be My people**. [this is clearly fulfilled in Revelation 21:1-7 where the same terminology is used to describe His people who have been gathered to the Lord at the second coming. In Revelation Israel is composed of Jews and Gentiles who have been joined to the Lord]²⁸ The nations also will know that I, the Lord, sanctify Israel, when **My sanctuary** is in their midst **forevermore**."

The **remnant** would be faithful to the covenant with the messianic king. The **covenant formula** is used in **verse 27**: "I will be their God, they shall be my people and I will dwell among them." God promised that when they came back to the land He would make a **new covenant** with them (Jeremiah 31:10, 31-33). The expression 'those days' clearly refers to the time when Israel would re-gathered after the captivity.

Ezekiel 11:16-20:

"Therefore say, 'Thus says the Lord God: "Although I have **cast them far off** among the Gentiles, and although I have **scattered** them among the countries, yet I shall be a little sanctuary for them in the countries where they have gone.'" Therefore say, 'Thus says the Lord God: "I will **gather** you from the peoples, **assemble** you from the countries where you have been scattered, and I will **give you the land of Israel**.'" And they will go there, and they will take away all its detestable things and all its abominations from there. Then I will give them **one heart**, and I will put a **new spirit** within them, and take the **stony heart** out of their flesh, and give them a **heart of flesh**, that they **may walk** in My statutes and keep My judgments and do them; and **they shall be My people, and I will be their God**."

Ezekiel 20:34, 41, 42:

"I will bring you out from the peoples and **gather you** out of the countries where you are **scattered**, with a mighty hand, with an outstretched arm, and with fury poured out. I will accept you as a sweet aroma when I bring you out from the peoples and **gather you** out of the countries where you have been **scattered**; and I will be **hallowed in you before the Gentiles**. Then you shall know that I am the Lord, when I bring you **into the land of Israel**, into the country for which I raised My hand in an oath to give to your fathers."

Ezekiel 28:25 describes the gathering of Israel once again to the Land:

'Thus says the Lord God: "When I have **gathered** the house of Israel from the peoples among whom they are **scattered**, and am hallowed in them in the **sight of the Gentiles**, then they will **dwell in their own land** which I gave to My servant Jacob."

Ezekiel 34:20-22 (this chapter must be studied in the light of its Christological fulfillment in **Matthew 9:36**). The shepherds of Israel were to gather God's people so that they would be ready when the great **Gatherer** should come. But instead of gathering God's people, the religious leaders scattered them:

'Therefore thus says the Lord God to them: "Behold, I Myself will judge between the fat and the lean sheep. Because you have pushed with side and shoulder, butted all the weak ones with

your horns, and **scattered them abroad**, therefore **I will save My flock**, and they shall no longer be a prey; and I will judge between sheep and sheep."

Ezekiel 34:23, 24: The **Messiah** would gather His people and rule over them as a **new David**:

"I will establish **one shepherd** over them, and he shall feed them — My servant **David**. He shall feed them and be their shepherd. And I, the Lord, will be their God, and My servant **David** a prince among them; I, the Lord, have spoken."

Zechariah 8:7, 8: God promised to **gather** His people:

"Thus says the Lord of hosts: 'Behold, I will save My people from the land of the **east** and from the land of the **west**; I will **bring them back**, and they shall dwell in the midst of Jerusalem. **They shall be My people and I will be their God**, in truth and righteousness.'

Jeremiah 29:14: God promised to **gather** his people where they were scattered:

"I will be found by you, says the Lord, and I will **bring you back** from your captivity; I will **gather** you from all the nations and from all the places where I have driven you, says the Lord, and I will **bring you to the place** from which I cause you to be carried away captive."

Jeremiah 32:37-41: Gathering promises:

"Behold, I will **gather** them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will **bring them back** to this place, and I will cause them to dwell safely. **They shall be My people, and I will be their God**; then I will give them **one heart** and one way, that they may fear Me forever, for the good of them and their children after them. And I will make an **everlasting covenant** with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me. Yes, I will rejoice over them to do them good, and I will assuredly **plant them in this land**, with all My heart and with all My soul."

Isaiah 56:7, 8: God would not only gather Israel but others along with them:

"Even them **I will bring** to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be accepted on My altar; for My house shall be called a house of prayer for **all nations**." The Lord God, who gathers the outcasts of Israel, says, "Yet I will **gather** to him others besides those who are **gathered** to him."

Haggai 2:6-9: The messiah would come to His temple and the glory of the latter temple would be greater than that of the temple built by Solomon. The Jews are still wondering how this prophecy was fulfilled. The latter temple had greater glory because Jesus ministered in it:

"For thus says the Lord of hosts: 'Once more (it is a little while) I will shake heaven and earth, the sea and dry land; and I will shake all nations, and they shall come to the **Desire of All Nations**, and I will **fill this temple with glory**,' says the Lord of hosts. 'The silver is Mine and the gold is Mine,' says the Lord of hosts. 'The glory of this **latter temple** shall be **greater than the former**,' says the Lord of hosts. 'And in **this place** I will give peace,' says the Lord of hosts."

The gathering prophecies with a new David in a restored land were not fully fulfilled after the captivity because the Messiah had not yet come. In a **limited way** the gathering promises were

fulfilled but only partially because the people did not obey the covenant as can be seen by the book of Malachi.

Jesus on the Scattering and Gathering

Isaiah 43:5-7 (read this beautiful gathering prophecy in the light of **Matthew 8:11, 12** and **Luke 13:28-30**):

"Fear not, for I am with you; I will bring your descendants from the east, and gather you from the west; I will say to the north, 'Give them up!' and to the south, 'Do not keep them back!' Bring My sons from afar, and My daughters from the ends of the earth—Everyone who is called by My name, whom I have created for My glory; I have formed him, yes, I have made him."

We must now ask: How did **Jesus** interpret the **gathering and scattering** prophecies?

Jesus gave a **profound interpretation** of the gathering and scattering prophecies. He explained clearly that gathering and scattering are to be understood **relationally**, not **geographically**. In the times of Jesus the Jews are **gathered** in the Land but in the eyes of Jesus they were **scattered** because they rejected Jesus.

Matthew 9:36 with **Matthew 15:24**: Jesus came to gather His scattered sheep. They were scattered because their shepherds were unfaithful:

"But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd."

"But He answered and said, 'I was not sent except to the lost sheep of the house of Israel.'"

Luke 11:23: The person who does not gather with Jesus is scattered no matter where he or she might live:

"He who is not with Me is against Me, and he who does not gather with Me scatters"

Caiaphas in an inadvertent prophecy had said that it was expedient that **one man should die** for the people and not that the **nation should perish**. What this means is **explained by John**:

John 11:51, 52:

"... [Caiaphas] prophesied that Jesus would die for the nation, and not for that nation only, but also that He would gather in one [at Pentecost] the children of God who were scattered."

Jesus had already predicted this gathering in **John 10:14-16** when He said:

"And other sheep [the Gentiles] I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd."

Jesus is not saying here that he is **like** a shepherd. He **is** the shepherd that was prophesied in **Ezekiel 34:11-16**. He came to counteract the work of the **shepherds of Israel** who had not fed or cared for the sheep (cf. verses 22-24). The failure of the shepherds had led to the **dispersion of the sheep** all over the world and had caused the sheep to go astray from the shepherd. Christ, the shepherd was going to gather to Himself all the sheep that had gone astray from the shepherd. Jesus was to be a **second David** and he was not going to fail like the other shepherds.

This gathering actually began on the Day of Pentecost and continued throughout the early centuries of the Christian dispensation.

When Jesus was about to leave the Jewish temple for the last time, He said:

Matthew 23:37, 38: *"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather you as a hen gathers her chicks under her wings, but you would not willing! See, Your house is left to you desolate."*

John 4:23, 24: Jesus clearly explained that worshiping in holy places would come to an end when the Holy Spirit fell upon the disciples on the Day of Pentecost. To gather in Jerusalem while rejecting Jesus is to be scattered. This is why the gathering of Israel to the land in 1948 has no prophetic significance. Israel still rejects Jesus and therefore though they are in the land they are scattered.

To His disciples, Jesus said:

Matthew 18:20: *'For where two or three are gathered together in my name, I am there in the midst of them.'*

The Holy Land is where two or three are gathered in Christ's name. That is to say, Israel today is to be understood spiritually and the Land is to be understood globally. Jesus is not confined to a specific place. Zion is where Jesus is and Jesus is in two places: In a spiritual temple on earth globally (the church; 2 Thessalonians 2; Ephesians 2:20-22; 1 Peter 2:4-10) and in the literal temple in heaven in the New Jerusalem locally. The context of Matthew 18:20 (verses 15-19) shows that if you are not gathered to Jesus you have become a spiritual gentile. But is it also possible for a spiritual gentile to become a spiritual Jew.

2 Corinthians 1:20: The promises of God are conditional and are only fulfilled in and through Christ:

"For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us."

The important factor in the gathering prophecies is Jesus, not the land. **Galatians 3:16, 28, 29** explains that the promises (which includes the Land) were made to Abraham and his Seed and his Seed is Christ. When we accept Christ, all the promises become ours in Him. Jesus relived the history of Israel and was victorious where they failed. When we accept Christ, His history becomes ours and therefore we inherit the covenant promises in Him. Those who reject Christ cannot inherit the promises because they are outside of Him.

Ephesians 1:9, 10: All things are gathered together only in Christ:

". . . that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth — in Him."

Zechariah 13:7 with **Matthew 26:30, 31:** Disciples scattered but at Pentecost they were gathered all together in one place in one accord. The twelve patriarchs represent Old Testament Israel and the 12 apostles represent the New Testament church. If the Jews wanted to remain the people of God they had to join the twelve apostles who were the founders of the

Christian church. When they persecuted the disciples they showed that they were **not true Israel**.

"Awake, O sword, against My Shepherd, against the Man who is My Companion," says the Lord of hosts. 'Strike the Shepherd, and the sheep will be scattered; then I will turn My hand against the little ones.'"

*"Then Jesus said to them, 'All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, and the sheep of the flock will be **scattered**.'"*

Gathering at and after Pentecost

This gathering to Christ was fulfilled on the **Day of Pentecost** when the believers in Christ were **all gathered together** with one accord and the Holy Spirit fell upon them.

Acts 2:1, 7-11:

*"When the Day of Pentecost had fully come, they were all with **one accord** in one place. 7 Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs — we hear them **speaking in our own tongues** the wonderful works of God."*

Psalm 133: The earthly event on the Day of Pentecost was an indication that Jesus had begun His high priestly ministry in the heavenly sanctuary. The clothing of Aaron, his anointing and the anointing of the sanctuary were earthly types of heavenly events:

*"Behold, how good and how pleasant it is for **brethren** to dwell **together in unity**! ² It is like the precious oil upon the head, running down on the beard, the beard of Aaron, running down on the edge of his garments. ³ It is like the dew of Hermon, descending upon the mountains of Zion; for there the Lord commanded the blessing—Life forevermore."*

Isaiah 49:6: God intended that Israel should be the medium through which to reach the world. In Acts there were proselytes from **13 different nations** gathered from **all over the world**:

*"Indeed He says: 'It is too small a thing that You should be My Servant to raise up the tribes of **Jacob**, and to restore the preserved ones of **Israel**; I will also give You as a light **to the Gentiles**, that You should be My salvation to the **ends of the earth**.'"*

Acts 13:46, 47: Paul quotes **Isaiah 49:6** and applies it to the Gentiles. **The church** (spiritual Israel) is now to fulfill the commission that was given to ancient Israel. **Israel was not rejected**, the Jewish nation was rejected. In the Old Testament God's plan was for the **nations to come to Israel's light** (Isaiah 60:3) and be blessed. In the New Testament the plan is to **go the nations** (Matthew 28:19) and gather them to Jesus and the spiritual Holy Land:

"Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life,

behold, we turn to the Gentiles.⁴⁷ For so the Lord has commanded us: 'I have set you as a light to the Gentiles, that you should be for salvation to the ends of the earth.'"

Jeremiah 23:3-6: The gathering of God's people together had been prophesied by Jeremiah:

"But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking,' says the Lord. 'Behold, the days are coming,' says the Lord: 'That I will raise to David a Branch of righteousness; King shall reign and prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS."

James 1:1 (also 1 Peter 1:1, 2): According to the context of this verse, the twelve tribes of Israel at the time when James wrote were not literal but spiritual Israel (study the context carefully). James 1:1 should help us interpret Revelation 7:1-8. The 144,000 from the twelve tribes of Israel follow Jesus wherever he goes. Therefore, these are not literal Jews but rather Christians who have accepted Christ and therefore are Abraham's seed:

"James, a bondservant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad: Greetings."

John 12:24: Because of the death of the Seed there will be many seeds. But the seeds must come from the Seed!

"Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain."

What makes persons true Israelites is not that they are gathered to the Holy Land but rather to the Holy Lord! If you are gathered in the Holy Land but have rejected the Holy Lord, then you are scattered. The Land was holy because God was there. God was not there because the Land was holy!

"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. . . Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people. . . To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon." PK, pp. 713-715

The Final Gathering

As Israel had two scatterings during the Old Testament period, there are two scatterings of God's spiritual Israel during the Christian dispensation. After Pentecost the church was scattered during the 1260 years of apostasy of the church. After this time (after 1798 AD), God called out a remnant and gathered them together to proclaim the three angels' message. God gathered His remnant after the Millerite movement into the Seventh-day Adventist Church. But God's faithful remnant will be scattered once more. They will be scattered again when the

beast's deadly wound is healed and they are persecuted as was the church during the 1260 years. But Jesus will come to gather them for the last time into the kingdom of heaven.

*"As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. **Like the Christians of the Piedmont valleys**, they will make the high places of the earth their sanctuaries and will thank God for 'the munitions of rocks.' Isaiah 33:16. But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the **most unjust and cruel bondage**. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help." GC, p. 626*

Notably, Luther called the Dark Ages, the Babylonian Captivity of the church. At the end the church will also be in Babylonian captivity but God will have a faithful remnant!

"This promise of blessing [of Genesis 12:2] should have met fulfillment in large measure during the centuries following the return of the Israelites from the lands of their captivity. It was God's design that the whole earth be prepared for the first advent of Christ, even as today the way is preparing for His second coming." PK 703, 704 Ellen White then goes on to describe the failure of Israel to fulfill God's plan after the captivity up to the time of Christ's first coming and therefore they rejected Jesus. She then goes on to say:

"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. He has "let out His vineyard unto other husbandmen," even to His covenant-keeping people, who faithfully "render Him the fruits in their seasons." Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people." PK, pp. 713, 714

God has transitioned from literal Israel as a nation to spiritual Israel. She then goes on to describe the scattering of God's people during the dark ages:

"The darkness of error and superstition threatened to blot out a knowledge of true religion. God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.

But, thank God, His church is no longer in bondage. To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon. In every part of the earth, men and women are responding to the Heaven-sent message which John the revelator prophesied would be proclaimed prior to the second coming of Christ: "Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14:7.

No longer have the hosts of evil power to keep the church captive; for "Babylon is fallen, is fallen, that great city," which hath "made all nations drink of the wine of the wrath of her fornication;" and to

spiritual Israel is given the message, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Verse 8; 18:4. As the captive exiles heeded the message, "Flee out of the midst of Babylon" (Jeremiah 51:6), and were restored to the Land of Promise, so those who fear God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan." PK, pp. 714, 715

But there will be a second scattering when the beast's wound is healed and the scenes of persecution of the first captivity are repeated.

Those who are gathered to the Lord will eventually be gathered to the heavenly Holy Land and to the New Earth. Because they were gathered spiritually to Jesus they will be gathered literally to heaven later:

John 14:1-3: Jesus promised to gather His own to Himself at the second coming:

"Let not your heart be troubled; you believe in God, believe also in Me. ² In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also."

Isaiah 54:7, 8; 56:6-8: God's people will be gathered to the heavenly temple with Jesus:

"For a mere moment I have forsaken you, but with great mercies I will gather you. ⁸ With a little wrath I hid My face from you for a moment; but with everlasting kindness I will have mercy on you," says the Lord, your Redeemer."

1 Thessalonians 4:15-18:

*"For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive and remain shall be **caught up together** with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord."*

2 Thessalonians 2:1:

*"Now, brethren, concerning the coming of our Lord Jesus Christ and our **gathering together to Him**, we ask you. . ."*

Matthew 13:30: Jesus will gather His people into His barn:

*"Let both grow together until the harvest, and at the time of harvest I will say to the reapers, 'first **gather together** the tares and bind them in bundles to burn them, but **gather** the wheat into my barn.'"*

Matthew 24:31: The final gathering will be literally from the four corners of the earth and God's people will be taken literally to the New Jerusalem in a literal heaven. One is reminded of Isaiah

43. First you are gathered spiritually to Jesus and to the spiritual land and then literally to Jesus and He takes you to the literal land.

*“Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send His angels with a great sound of a trumpet, and they will **gather together** His elect from the **four winds**, from one end of heaven to the other.”*

After the millennium the literal city of Jerusalem will descend literally from heaven. God’s people will literally be gathered in the city with Jesus and the wicked will be gathered literally outside the city.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #17 – Continued

The Arab-Israeli Conflict in Prophecy

Introduction

In recent times Palestine has been in the headlines more often than not. As the conflict between the Jews and the Palestinians has intensified, a plethora of Christian books have come off the press, all purportedly with the definitive explanation of what is happening. Where and when did this conflict originate and what are the real issues behind it?

In Galatians 4:21-31 the apostle Paul provides answers to these questions by telling a fascinating story about two women and their respective sons. One woman was Hagar and her son was Ishmael. The other was Sarah and her son was Isaac. The Arab-Israeli conflict is rooted in the story of these two women and their sons. We shall find in our study that these two mothers and their sons represent two covenants—the covenant of works and the covenant of faith. In preparation for this lecture, study the original story in Genesis, chapters 16 and 21.

The Story of Two Sons

God promised Abraham a seed through whom THE SEED would come into the world. Through the SEED, all nations were to be _____ (Genesis 22:18). Abraham’s SEED would also inherit the _____ of Canaan (Genesis 12:7).

Note: Abraham knew that the promised SEED was not Isaac (John 8:56). He also knew that the promise of the land was not restricted to Canaan but included the world (Romans 4:13). Abraham did not consider that literal Canaan was the ultimate Promised Land, for we are told that ‘he waited for the city which has foundations, whose builder and maker is God’ (Hebrews 11:10; see also verses 13-16).

Although God promised Abraham a countless seed, yet THE SEED through whom the promises would be fulfilled was one singular SEED. The apostle Paul explained: ‘Now to Abraham and his Seed were the _____ made. He does not say, ‘And to _____,’ as of many, but as of _____, ‘And to your Seed,’ who is Christ’ (Galatians 3:16).

Abraham doubted God's promise and 'made a son' by his own efforts or works (Genesis 16:1-4). This was not the son of the promise. Abraham attempted to bring salvation by his own doing. He used human means to bring about the promise of salvation.

This first born 'son' (Hebrews 11:17 explains that Isaac was Abraham's only begotten son) was born according to the _____ because he was the product of human effort (see, Genesis 21:1-5). In contrast, Isaac was born according to the _____ because he was the miraculous child of the Promise. Ishmael was the product of Abraham's doing and Isaac was the product of God's doing! (Galatians 4:23, 29)

Ishmael, the one born after the flesh, was the son of a _____ woman and therefore he was also a _____. In contrast, Isaac, the one who was born of the spirit was the offspring of a _____ woman and therefore was he was _____ (Galatians 4:22).

Because Ishmael was a slave, he had no right to be an _____ of what God had promised. On the other hand, Isaac had the right to inherit all the _____ which belonged to his father Abraham (Galatians 4:30; Genesis 21:10).

The son who was born according to the _____ was at enmity with the son who was born according to the _____ (Galatians 4:29). In fact, the very existence of the son who was born according to the Spirit was in danger as long as the son of the flesh was around. They could not remain in the same household; one of them had to be expelled!

Abraham was instructed to cast out the bondwoman and her _____ (Galatians 4:30). Jesus said that a _____ does not abide in the house _____ (John 8:35).

The Meaning of Galatians

The apostle Paul compares the attitude of the Jerusalem of his day with Hagar and Mount _____ in Arabia. He said that the Jews of his day were in _____ with their children (Galatians 4:24-25).

Note: Like Abraham when he had Ishmael, the Jews were trying to establish their own righteousness and be saved by their works instead of receiving Jesus. This attitude is seen at Mount Sinai where Israel stated: 'All that the Lord has spoken _____ will do' (Exodus 19:8). They thought they could obey the law by their own human efforts. They did not realize they needed to be born again and have the law written on their hearts in order to truly obey (see Jeremiah 31:31-34).

In Romans 8:1-17 the apostle Paul expands upon the theme of Galatians 4:21-31. Paul affirms that when we are born from our mothers, we are slaves of our carnal nature. There is something wrong with our first birth. We are born into the family of the first Adam who brings only slavery, condemnation and death (Romans 5:12-21). 'Those who are in the _____ cannot please God' (Romans 8:8). Like Abraham, we can do nothing to save ourselves!

John tells us that as many as have been born again and received Jesus, 'to them He gave the right to become _____ of God, to those who believe in His name: who were born, not of _____, nor of the will of the _____, nor of the will of _____, but of God' (John 1:12, 13).

When we are born again, God sends forth the Spirit of His Son into our hearts and we become _____ of God by adoption, we are no longer _____ (Galatians 4:5-7; see also Romans 8:13-17).

If we are sons and not slaves, then we also become _____ of God through Christ (Galatians 4:7; see also, Romans 8:17). All the Promises which the Father gave to Jesus belong to us because we are sons and daughters of God and brothers and sisters of Jesus. This is why the apostle Paul could affirm: 'For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us' (2 Corinthians 1:20).

Like Ishmael and Isaac were at enmity with one another, so the _____ and the _____ are at war with each another (Romans 8:7; Galatians 5:16).

Like Abraham was commanded to exile Ishmael, those who are Christ's have _____ the flesh with its passions and _____ (Galatians 5:24).

Becoming Christ's Seed

In Galatians 4:21-31 Paul gives the story a surprising twist. He states that the Jerusalem of his day was in _____.

Note: Surprisingly, the apostle Paul affirmed that the Jews of his day were the seed of Hagar, and not of Sarah. Paul was saying that the Jews of his day were the seed of Ishmael and therefore slaves! In other words, he is calling the Jews, Arabs!

Paul is not demeaning the Arabs or the Jews. He is simply saying that in Christ, it makes no difference what your ethnic background is: 'For you are _____ sons of God through faith in Christ Jesus. For as many of you as were _____ into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all _____ in Christ Jesus. And if you are _____, then you are Abraham's seed, and heirs according to the promise' (Galatians 3:26-29).

For Paul, not all Jews are really Jews: "For he is not a Jew who is one _____, nor is circumcision that which is outward in the flesh; but he is a Jew who is one _____; and circumcision is that of the _____, in the Spirit, not in the letter; whose praise is not from men but from God" (Romans 2:28-29).

Likewise Paul explains in Romans 9:6-8 that "not all _____ are really of _____ nor are they all _____ because they are the seed of Abraham: but, 'In Isaac youseed shall be called'. That is, those who are the children of the _____, these are not the children of God; but the children of the _____ are counted as the seed."

Jesus made the same point in **John 8:32, 36**: "You shall know the _____ and the truth shall make you _____. Therefore if the **Son makes you free**, you shall be free indeed."

Note: Jesus is saying that being a literal Jew or an Arab, ethnically speaking, is inconsequential when it comes to salvation. What counts is accepting Jesus as Savior. If Jews and Arabs accepted Jesus as their Savior they would both truly be the seed of Abraham. They would then realize that they have the same Father and are members of the same family and their war would be over!! But if neither Jew or Arab accept Christ, then neither of them are spiritually the seed of Abraham.

At one time, Paul was extremely arrogant about his lineage. But when he discovered Jesus, he stated: 'But what things were gain to me, these I counted loss for Christ.' In fact, he considered all these advantages as _____ that I may gain Christ (Philippians 3:7-8).

Early Episodes in the Ministry of Jesus

When Jesus met **Nathanael** early in His ministry He said: 'Behold, an _____ indeed, in whom is no deceit' (John 1:47). What made Nathanael an Israelite indeed was his confession about Jesus: 'Rabbi, You are the _____ of God! You are the _____ of Israel'" (John 1:49).

When Jesus met the **Samaritan woman** he said to her: 'Woman, believe Me, the hour is coming when you will neither on this mountain nor in _____ worship the Father... But the hour is coming, and now is, when the _____ worshipers will worship the Father in spirit and truth; for the father is seeking such to worship Him' (John 4:21, 23-24).

Nicodemus was a member of the Jewish Sanhedrin. To Him Jesus said: "Most assuredly, I say to you, unless one is born _____ he cannot _____ the kingdom of God. . . . Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot _____ the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ' _____ must be born again'" (John 3:3-7).

Note: Physical birth (our first birth in the flesh) means nothing when it comes to salvation; it is spiritual birth (our second birth in the Spirit) which counts. In the succeeding context of John 3, Jesus made it clear to Nicodemus that the only way to see and enter the kingdom of God is by receiving Him as Savior and Lord!

In **John 8** we find the story of Jesus' encounter with a group of **literal** Jewish people who **claimed** to be the children of Abraham. They claimed that Abraham was their _____ (John 8:39). Jesus recognized that they were Abraham's _____ (John 8:37) but then went on to say: 'You are of your father the _____ and the desires of your father you want to do' (John 8:44). Abraham _____ to see Christ's day, and he saw it and was _____ (John 8:56), but the Jews wanted to _____ Him (John 8:59).

Note: For the Jews, a **blood relationship** with Abraham was more important than a **spiritual relationship** with Jesus. If Abraham saw Christ's day and was glad, but the Jews wanted to kill Him, then they were **not Abraham's children** because they had a different spirit. In this passage

we see that there are **two Israel's**: The physical descendants of Abraham and his spiritual descendants. We also see that his true descendants are those who receive Jesus and are **emancipated from sin** (John 8:34-36), all others are children of the devil. To be a true Israelite you must be **spiritually related** to Jesus as Abraham was. Physical lineage means nothing in the sight of God!

The Gathering and the Scattering

When Israel was disobedient to God in the Old Testament He promised to _____ them among all peoples (Deuteronomy 28:63-64) but when Israel repented and returned to the Lord, He promised to _____ them (Deuteronomy 30:3-5).

Note: The important thing in the gathering and scattering was **not the land**. God had chosen to make His dwelling in the land of Israel so that Israel would reflect His glory to the nations. When Israel was scattered from the Lord, they were scattered from the Land. When Israel was gathered to the Lord, they were gathered to the Land.

Jesus gave a profound interpretation of the gathering and scattering prophecies. He said: 'He who is not with Me is against Me, and he who does not _____ with Me _____' (Luke 11:23).

Caiaphas said that it was expedient that one man should die for the people and not that the nation perish. What this means is explained by John: Caiaphas prophesied that Jesus would 'die for the nation, and not for that nation only, but also that He would _____ in one the children of _____ who were _____' (John 11:51-52).

When Jesus was about to **leave the Jewish temple** for the last time, He said: 'O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to _____ you as a hen _____ her chicks under her wings, but you would not _____! See, **Your** house is left to you _____' (Matthew 23:37-38).

To His disciples, Jesus said: 'For where two or three are _____ together in my name, I am there in the midst of them' (Matthew 18:20). The **Holy Land** is where Jesus is and Jesus is wherever two or three are gathered in His name.

This gathering to Christ was fulfilled on the **Day of Pentecost** when the believers in Christ were all gathered together with _____ accord (Acts 2:1).

Note: What makes a person a true Israelite is not that you are gathered to the **Holy Land** but rather to the **Holy Lord**! If you are in the Holy Land but have rejected the Holy Lord, then **you are scattered**.

The Final Visit to the Temple

When Jesus triumphantly **entered** Jerusalem on Palm Sunday, He went into the temple of _____. Then He cast out the money changers and called the temple My _____ (Matthew 21:12, 13).

When Jesus **left** the Jerusalem Temple for the last time he said to the Jews: '_____ house is left to you _____. ' (Matthew 23:38) The Temple was no longer Jesus' house!

In Scripture, the fig tree and **the vine** represent the nation of _____ (Hosea 9:10).

John the Baptist, **six months** before Jesus began His public ministry, warned the Scribes and Pharisees not to boast that they were Abraham's _____. He told them that God could make children of Abraham out of stones (Matthew 3:9).

Jesus was not referring to **literal stones** but rather to the **Gentiles** who were present at John's baptism. The Jews despised these Gentiles because in their estimation they had stony hearts. But Ellen White explains the meaning of John's words:

*"As He had called Abraham out from a heathen people, so He could call others to His service. Their hearts might now appear as lifeless as the **stones of the desert**, but His Spirit could quicken them to do His will, and receive the **fulfillment of His promise**."* DA, p. 106 What is notable here is that John the Baptist was stating that God could make children of Abraham who were not physically children of Abraham!

John warned the Jews that every _____ which did not bear fruit would be cut _____ and cast into the fire (Matthew 3:10).

When Jesus told the Parable of the fruitless **Fig Tree** (Luke 13:6-9) His ministry had lasted for **two and one half years**. The fig tree had borne no _____ for three years. Yet Jesus begged His Father to let the tree remain for one more year and if it did not bear fruit then it would be cut _____.

Note: At this point **three years** had passed since John the Baptist began to preach. One year remained yet in the ministry of Jesus. Jesus was saying to Israel: 'Produce fruit, or be cut down!'

At the **end of His ministry**, Jesus saw in the distance a fig tree which had no fruit. He cursed it saying: 'Let no one eat _____ from you _____ again' (Mark 11:14).

When Jesus passed by the fig tree the next day, it had dried up from the _____ (Mark 11:20).

In the Parable of the **Fruitless Vineyard** (Matthew 21:33-43) Jesus told the Jewish leaders: '... the kingdom of God will be _____ from you and given to a nation bearing the _____ of it.' (Matthew 21:43). The vineyard was fruitless because it was not linked with Jesus, the True Vine (John 15:1-10). It is those who are connected with Jesus who bear **much** fruit, that is to say, 'the fruit of the Spirit.'

Jesus told the literal Jewish nation that the _____ of God would be taken from them and given to a nation which produced the fruits of it (Matthew 23:43). He then warned: 'And whoever falls on this _____ will be broken; but on whomever it falls, it will grind him to _____' (Matthew 23:44).

Note: One is reminded of the stone that crushed the image of **Daniel 2**.

In His **woes** upon the Scribes and Pharisees Jesus said that they had filled up the _____ of their fathers' guilt (Matthew 23:32). He then called them _____ and a brood of _____ (Matthew 23:33) and pronounced the sentence that all the blood that had been shed from the time of Abel till the time Zechariah would be demanded from that _____ (Matthew 23:35).

As Jesus **left the temple**, He pronounced the chilling words to the Scribes and Pharisees: 'Your house is left to you _____' (Matthew 23:38).

Note: Immediately after speaking these ominous words, Jesus left the temple, sat on the Mount of Olives and described the destruction of Jerusalem.

In **Luke 19:41-44** Jesus predicted the horrible judgment to befall Jerusalem and explained the reason why: 'Because you did not know the time of your _____' (Luke 19:44). They had rejected the very **reason for their election**. They had been chosen to prepare the world for the coming of Messiah. They neither prepared the world nor accepted Him themselves!

It is noteworthy that in **Genesis 5** we have the genealogy of the righteous from Adam till _____. In **Genesis 11:10-26** we have the genealogy of the righteous from Shem till _____ and in **Matthew 1:2-16** we have the genealogy from Abraham till _____.

Note: After the coming of Christ there is **no more need for genealogies**. This proves that the purpose of the genealogies was to show how God preserved the holy line from which Messiah would come. Now, if you join Christ **you are a member of His genealogy**.

Some Very Important Conclusions

If God's true Israel today is not the literal Jewish nation and if Israel is to be understood as spiritual and worldwide, then those who are looking to the Middle East for the fulfillment of Bible prophecy setting themselves up for **a great deception**. The final war will not be fought between the **Arabs and the Jews** but rather between those who have truly accepted Jesus and those who have not. This must mean that all the '**Jewish language**' of the book of Revelation must be interpreted as applying **to the Church on a global scale**. The final war against the remnant of the woman's Seed will be a worldwide war against the remnant of Jesus.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #18

The Significance of the Stoning of Stephen

Did Probation for the Jewish Nation End in 31 AD?

When did the door of probation close for the corporate Jewish nation? Adventists have always taught that it was with the stoning of Stephen in 34 AD. But why do we choose 34 AD as the ending point of the seventy week prophecy? Didn't Jesus say that probation closed when He left the temple for the last time in the middle of the last week? (Matthew 23:38). It would seem so. However, several things must be taken into consideration:

In the prophecy of Daniel 9 God promised Israel seventy full weeks of probation. If their probation ended in the year 31 A. D., then they did not get the full 70 weeks as God had promised.

More than once during His ministry, Jesus stated that He was only sent to the lost sheep of the house of Israel. That is to say, His mission was limited to the Jewish nation because they had been allotted seventy weeks of probation. At first sight Christ's statement about the lost sheep appears to be a rather calloused, but upon closer scrutiny we can understand what Jesus meant. His central mission involved only the Jews at this point because the probationary period of the Jewish nation had not yet come to a full end.

Though the Jews cried out at His trial: 'We have no king but Cesar,' 'His blood be upon us and our children' and 'release unto us Barabbas,' probation did not close for the corporate Jewish nation at that time. After the ascension, Peter explained that Jesus sat down at the right hand of God in order 'to give repentance unto Israel.' (Acts 5:31) How could He give repentance to Israel if the door of probation for them had closed? Significantly, in the first seven chapters of the book of Acts the gospel was preached only to the Jews. It was not till chapter 10 after the

stoning of Stephen that the gospel was preached to the Gentiles. This indicates that the door of mercy was still open to the Jewish nation even after the ascension of Jesus.

In **Matthew 23:32-38** we find further evidence that probation did not close for the Jewish nation when Jesus was crucified. In these verses Jesus reached the **climax of his indictment** against the Jewish religious leaders. In verses 34-36 Jesus stated:

*“Therefore, indeed, I send you prophets, wise men, and scribes: some of them you **will** kill and crucify, and some of them you **will** scourge in your synagogues and persecute from city to city, **that on you may come all the righteous blood that has been shed on the earth**, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things **will come** upon this generation.”*

Don't miss the point of this passage. Even though these words were spoken by Jesus three days before his crucifixion, He still **promised to send** (the verbs are in the future tense) Israel prophets, wise men, and scribes. And who were these prophets, wise men and scribes? We can glean some clues from what Jesus said would be done to them. According to Jesus, some would be **killed**, others **scourged** in the synagogues and still others persecuted from **city to city**. **Acts 5:40-41** informs us that Peter and John were scourged in the synagogue. Saul of Tarsus was guilty of killing many, the most notable of which was Stephen (Acts 26:10-11; 7:58). Noteworthy also is the fact that Saul of Tarsus later recounted that he persecuted many **from city to city** (Acts 8:3; 26:11). **Acts 6:3** explains that the seven deacons were wise men. **Peter's sermon** on the Day of Pentecost was a prophetic sermon and his ability to read the hearts of Ananias and Saphira also reveals that he possessed the prophetic gift. And we shall see shortly that **Stephen was the last prophet** who ever spoke to literal Israel.

Jesus also made it crystal clear in this passage that the cup of Israel's iniquity **did not fill up** until they rejected the messengers which were sent by Jesus to them after His crucifixion. Only then was the blood of all the martyrs demanded of that generation (verse 35).

Matthew 22:1-10 also provides evidence that probation did not close for the Jewish nation when Jesus was crucified. In this parable, after the oxen and fatted cattle **had been killed** (symbolizing the death of Jesus), God sent out messengers to invite the Jews to His Son's wedding supper (verse 4). But the messengers were ignored, seized, treated spitefully and killed (verse 6). As a result, God **sent out His armies to destroy those murderers and their city** (verse 7). The gospel then went to those in the **highways and byways**, an expression that is used to **describe the Gentiles** (verses 8-10; cf. Matthew 10:5). Particularly important here is the fact that the Father sent out messengers to the Jewish nation even after the death of Jesus. It was only after the Jews rejected the calls of these messengers that the Father decided to destroy them and their city.

In **Ezekiel 11:22-23** we find a picture of God's **lingering mercy** for Old Testament Jerusalem just before the Babylonian captivity. Even though at this point, Jerusalem had been judged and

Nebuchadnezzar was on his way to destroy the city, we are told that the Shekinah left the temple and **lingered on the Mount of Olives**, as if loath to leave! In the same way, when Jesus left the temple and pronounced the awesome words: ‘Behold, your house is left unto you desolate,’ he was loath to leave. We can almost hear Him say: ‘How can I give you up, oh Israel?’ Mercy lingered on for three and a half years.

Ellen White concurs with our assessment of the Biblical evidence:

*“Through the preaching of the **apostles and their associates**, God would cause light to shine upon them; they would be permitted to see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents’ sins, and filled up the measure of their iniquity.” GC, p. 28*

The Ending Date for the Seventy Weeks

Many have been perplexed by the apparent absence of a **clearly defined ending event** for the prophecy of the seventy weeks. But is such an event really missing in the prophecy of Daniel 9? Seventh-day Adventists have consistently believed that the stoning of Stephen marked the conclusion of the seventy weeks. But, are we justified in believing this? I believe the Biblical evidence fully vindicates the Adventist point of view. And why is this?

A study of Daniel 9:24 indicates that six things would be accomplished during the time period of the seventy weeks. One of these was ‘to seal up vision and prophecy.’ What does this expression mean? The same expression, ‘to seal up’ (*hatam*), is used earlier in this verse and is translated, ‘to **make an end** of sins.’ In other words, one of the accomplishments of the seventy weeks was to **bring prophecy and vision to an end** for the Jewish nation. How and when did this happen?

A careful examination of **Acts 6 and 7** reveals that Stephen was the **last prophet** who was given a vision for the nation of Israel. Let’s take a look at the evidence.

In order to comprehend the significance of the events in Acts 6-7 we must first understand the **covenant pattern** in the Old Testament. Due principally to the studies of Old Testament scholars, **George Mendenhall** and **Meredith Kline** we now know that God’s covenant with Israel in the Old Testament follows the **same basic pattern** as the **secular suzerainty treaties** of the Late Bronze Age (1550-1200 B. C.). We will use **Joshua 24** (which describes the covenant renewal just before Israel entered the Promised Land) to exemplify the basic components of the Old Testament covenant between God and Israel:

- Preamble (24:1-2a)
- **Historical prologue** (24:2b-13)
- Covenant stipulations (24:15b)

- Covenant blessings and curses (24:16-20)
- Oath of obedience (24:21)
- Witnesses (24:22)
- Covenant ratification (24:23-25)
- Arrangements for covenant perpetuation (24:26)
- Covenant notarized (24:27)
- When Israel broke the covenant, God sent them prophets to bring legal proceedings against them. It is important to keep in mind that the prophets were God's lawyers bringing a covenant lawsuit against Israel. The proceeding has come to be known as a covenant lawsuit (*rib*). Though there are several examples of this in the Old Testament, we will take Micah 6 as our example (the word *rib* is there translated 'contend' and 'controversy').
- Call to the witnesses to give ear to the proceedings (6:1-2a)
- Introductory statement of the case at issue (6:2b)
- Recital of God's benevolent acts (6:3-5)
- The indictment (6:6-7)
- The sentence (6:8)
- As will be noticed above, the recital of God's benevolent acts toward Israel was fundamental both to the establishment of the covenant and to the covenant lawsuit. Something which has perplexed some Bible students is the inordinately long historical discourse which Stephen gave before the Sanhedrin. The members of the Sanhedrin were the *intelligentsia* of Israel. Why would Stephen presumably waste his time and theirs with a history they knew all too well? The answer lies in the fact that Stephen was God's prophet bringing God's covenant lawsuit against Israel. And as we shall see below, this would be God's final lawsuit.
- There is an amazing parallel between the trial of Christ and the trial of Stephen. Let's notice a few similarities:
 - Both were taken before the Sanhedrin (Matthew 26:59; Mark 14:55ff; Acts 6:12, 15).
 - Both were accused by false witnesses (Mark 14:55ff; Acts 6:11, 13-14).
 - Both reviewed the history of the Jewish nation. Both spoke about God sending the prophets and finally sending His own son (Matthew 23:32ff; 21:33-44; Acts 7).
 - In both, money was paid as a bribe to the false witnesses (Matthew 26:60; Acts 6:11).
 - Both were accused of speaking against Moses and the temple (Matthew 27:40; John 11:50-52 Acts 6:13-14).

Also of great importance is the fact that Stephen, unlike the prophets before him, did not make a call to repentance. This would seem to indicate that the Jewish leaders were beyond the point of repentance; they had made their final and irrevocable decision to reject the Messiah. This is indicated by the expressions Stephen used in his indictment as well as by the reaction of

the Sanhedrin to his words. Notice that he called them **stiff-necked** and **uncircumcised in hearts** and ears and accused them of resisting the Holy Spirit. He also accused them of betraying and murdering Jesus and **breaking the covenant**. There is no mention of future messengers or opportunities.

The reaction of the leaders of the Sanhedrin is important because it reveals their **incurable rejection** of the Messiah. Instead of receiving the message of Stephen who spoke with the **fullness of the power** of the Holy Spirit (Acts 7:55), with uncontrollable rage, they 'gnashed on him with their teeth . . . and cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city and stoned him. . . ' (Acts 7:54, 57-58) Notice that the **verdict was unanimous**—the Sanhedrin, the governing body of Israel was unanimous without a dissenting vote. They were all of **one accord**! The apostles were of one accord on the side of Christ and the Sanhedrin was of one accord against Christ. Thus the Jewish Sanhedrin made its choice. By stoning Stephen, they silenced **the last prophet** who would ever be sent to them. Truly, prophecy came to an end for literal Israel at this time!!

But the prophecy of the seventy weeks indicated that **vision** (*chazon*) would also come to an end at the conclusion of the last week. Did this happen as predicted? The answer is a resounding yes!! Acts chapter seven not only indicates that Stephen was the **last prophet** sent to Israel but it also leaves no doubt that he received the **last vision** as well.

It seems that what particularly incensed the members of the Sanhedrin was that Stephen claimed to have a vision of **Jesus in heaven** standing on the right hand of God. This was a vision for there is no evidence that anyone other than Stephen saw it! The critical question is: Did Stephen see Jesus **as** He was and **where** He was at that very moment or was he transported in vision to the future to see Jesus as He **will appear** when He comes again? The evidence seems to indicate that this was a **prophetic vision** where Stephen was carried to the future to see Jesus coming as the Son of Man. Jesus had said something similar to Caiaphas that enraged the Jewish Sanhedrin when He was condemned to death:

"Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven." (Matthew 26:64)

As we have previously studied, Jesus taught in His parables (Matthew 21:33-45; Matthew 22:1-10; Matthew 23:32-39) that when the kingdom should be taken from the Jews, it would be **given to the Gentiles**. This being the case, we should find an event to mark the end of the seventy weeks which not only closes the door of probation for the Jewish theocracy but also **opens the door** for the gospel to go to the Gentiles. Does the stoning of Stephen fulfill this specification? Once again, the answer is a resounding yes!

It can hardly be a coincidence that the ringleader in the stoning of Stephen was a **champion of Orthodox Judaism, Saul of Tarsus** (see Philippians 3:3-9). At the precise moment probation was closing for the Jewish theocracy, God—irony of ironies—had **already chosen His champion** to

the Gentiles and that champion was present at the stoning of Stephen! Paul later reminisced about this experience with the following words:

“And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart; for I will send thee far hence unto the Gentiles.” (Acts 22:20-21)

The **sequence of events in Acts 1-11** clearly reveals that the stoning of Stephen was a **watershed event**. In **Acts 1:8** Jesus had said to His disciples:

*“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in **Jerusalem**, and in all **Judaea**, and in **Samaria**, and unto the **uttermost part of the earth**.”*

Notice the ever **broadening concentric circles** in this verse:

- Jerusalem and Judea (Acts 1-6)
- **Stoning of Stephen** (Acts 7)
- Samaria (Acts 8 especially verse 25)
- Saul’s Conversion (Acts 9)
- Gospel to Gentiles (Uttermost Part of the Earth) (Acts 10-28)

It will be noticed that the gospel went to the uttermost part of the earth **only after the conversion of Saul of Tarsus**. In fact, it was Paul who took the gospel to every region of the Roman Empire through his missionary journeys. Thus in Acts 7 probation closes for the Jewish theocracy and in chapter 9 the champion to the Gentiles is converted. That is to say, **one door closed** and shortly thereafter **the other opened**.

The official beginning of Paul’s ministry is described in **Acts 13:1-2** where he and Barnabas were ordained to the gospel ministry. Paul and Barnabas then traveled to Antioch of Pisidia where Paul preached a **long gospel sermon** to the Jews in the synagogue (13:16-41). The Gentiles then begged Paul to preach to them (13:42-43). The next Sabbath almost the whole city came out to hear the word of God (13:44). This provoked the jealousy of the Jews and they contradicted and blasphemed (13:45). This led Paul to say some very significant words:

*‘It was necessary that the word of God should **first** have been spoken to you; but seeing ye put it from you, and **judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles**. For so hath the **Lord commanded us**, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.’* (13:46-47)

Notice that according to Paul the gospel was to be preached to the **Jews first**. And why was this? Simply because, as we have seen, seventy weeks had been measured off for the Jewish nation! But when the Jewish nation rejected the Messiah, by divine command, Paul and Barnabas turned to the Gentiles. Notice that the door of mercy did not close for individual Jews

after 34 AD. This can be seen in the fact that Saul of Tarsus was converted after probation had closed for the corporate Jewish nation in the year 34 AD.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #19 and #20

Spiritual Israel – Learn How To Interpret Bible Symbols

Principle #11: Learn how to properly interpret symbols

There are certain principles that need to be applied in the interpretation of **prophetic symbols**

Introductory matters:

- Bible study takes **time and effort**—we must search for truth as for hidden treasure (Matthew 13:44).
- The message of Daniel and Revelation is **not hidden or concealed**. The book of Daniel is actually unsealed in the book of Revelation (Daniel 12:4, 9, 13; Revelation 1:1).
- The book of Revelation is a **‘revelation of Jesus Christ.’** It is not about dragons, monsters, mysterious numbers and esoteric symbols. Its central focus is not on end time politics or a treatise to satisfy our futuristic curiosity. Its central purpose is to help us know Jesus and be ready for His coming by knowing what is coming.
- A **special blessing** is pronounced upon those who read, hear and obey the message of the book of Revelation (Revelation 1:3; 22:7).
- We must be careful about **the way we study** Revelation. There is a dreadful curse pronounced upon those who add or take away from the book (Revelation 22:18, 19).
- The books of Daniel and Revelation are saturated with symbols. In fact, Revelation 1:2 tells us that God **signified** the message of the book to John. In other words, the book is written in sign language.

What is a Symbol?

- A symbol is something that stands for or **represents something else**. For example, in our parlance today, the lion represents courage, the lamb represents meekness, the olive branch represents peace and the cross represents Christianity. We frequently use symbolic language in everyday speech. For example we say: “ugly as sin,” “easy as pie,” “white as snow,” and “dead as a doornail.”
- A symbol is a **similitude**, a **comparison**, an analogy. Symbols cannot be taken at face value—they have a meaning beyond themselves
- The **parables of Jesus** are couched in symbolic language. Frequently Jesus used the words such as ‘like’ or ‘as’ in His parables (Matthew 13:31, 33, 44, 45, 52). Example of the persistent widow in **Luke 18:1-8**
- Each symbol has a literal meaning and a **symbolic value**
- **Sign language** is symbolic language where each sign represents a particular concept
- Jesus used many symbols to represent Himself such as Shepherd, Vine, Door, Bread, Way, Rock, etc. It is obvious that Jesus did not mean to use these words in a literal sense
- People in Biblical times lived in an **animated universe**. Rivers, the sun, mountains, stars, trees, sheep, etc. all had symbolic value
- We must distinguish between **live and dead** symbols. A live symbol is one which we use today and thus has a contemporary meaning for us. A dead symbol is one which was used in the past and has lost its value for present day persons. Most symbols in the Bible are dead symbols in the sense that we don’t use them anymore. This is why we must let the Bible give us the meaning of these symbols so that they can come to life in today’s world

Why does the Bible use Symbols?

- A picture is **worth a thousand words**. Symbols are used instead of abstract language because the message is **remembered longer**
- Every time a symbol is observed its meaning is remembered
- Symbols are used so that the message can **transcend time and place**. For example, if God had spoken to John about capitalism, communism, the United States, nuclear weapons, tanks a machine guns he would not have understood the message because these things did not exist in Biblical times
- Symbols are used to **conceal the message** from those who would oppose it if literal language were used (for example, Paul’s ‘restrainer’)

How do we Interpret Symbols?

- We must discover the **original source** of the symbol
- Most symbols in the book of Revelation come from the **Old Testament** so we must use a Bible **concordance** and the **marginal references** to discover the original source of the symbol. There are some 2000 allusions to the Old Testament in the book of Revelation

- The meaning of some symbols are explained in the immediate context of the passage (for example, Revelation 17:1, 15; the vision of Daniel 7)
- There are concepts and stories in the Old Testament that saturate the book of Revelation. Four of these foundational stories are: **(1)** The Hebrew Sanctuary, **(2)** the story of Elijah, **(3)** the exodus of Israel from Egypt, **(4)** the release of Israel from Babylonian captivity. These four Old Testament contexts must be studied and understood thoroughly by anyone who is interested in making sense out of Revelation
- It must be kept in mind that symbols are liquid—that is, they take on different forms depending on the context in which they are found. Like liquid changes its shape depending on the container it is found in, so symbols do not always have the same meaning. They can mean different things in different contexts
- A lion can represent Babylon (Jeremiah 50:44), Christ (Revelation 5:5) or Satan (I Peter 5:8).
- Wine can represent the blood of Christ (Matthew 27:27, 28), the blood of the wicked (Revelation 14:19, 20) or true or false doctrine (Revelation 17:2, 7; Jeremiah 51:7, 8).
- A star can represent Christ (Revelation 22:16), Satan (Isaiah 14:12-14), ministers (Revelation 1:20) or God's people (Daniel 12:2).
- Leaven can represent sin (Exodus 12:15; Leviticus 2:11; I Corinthians 5:7, 8) or the rapid growth of the church under the influence of the Holy Spirit (Leviticus 23:17; Matthew 13:33).
- The king of the north is God (Psalm 48:1, 2; Isaiah 14:12-14) but the counterfeit is the papacy (Daniel 11:39-45).
- A he-goat can represent Christ, Satan or a great political leader.
- A sword can represent the word of God (Ephesians 6:17) or the civil power (Romans 13:1-10).
- The expression 'sons of God' can refer to angels (Job 38:7) or to God's faithful people (Galatians 4:4-6).
- It is important to not isolate a symbol from its context. Do not lose sight of the forest for the trees. Remember that each individual symbol is only one piece of the puzzle and not the puzzle in its entirety. Once you have discovered the meaning of each individual symbol then you can put them together to get a complete picture of what God wants to teach
- Look for the main characteristics of the symbol and then apply it. The symbol and what is symbolized are not identical in all respects. For example, without the intention of being sacrilegious, remember that the fact that Jesus is described as a Lamb does not mean that He is woolly and has four legs!
- Do not give contemporary meanings to prophetic symbols. Today **red** is the color of communism but this does not mean that the scarlet beast of Revelation 17 represents communism. The bear of Daniel 7 does not represent Russia simply because Russia has a bear as its national symbol. The lion does not represent England simply because the lion is England's national symbol. The Bible must explain its own symbols from within. In prophecy "Babylon" does not mean the literal city in Mesopotamia nor does "north" refer to the geographical location which is north of Israel

Persons are symbolic:

- In prophecy **a woman** represents the church. A pure woman represents a pure church (Daniel 7:25; Revelation 12:14; Ephesians 5:25-27; Revelation 19:7, 8; Jeremiah 6:2) A harlot woman represents an apostate church (Ezekiel 16; Revelation 17:1, 2; Jeremiah 3:1-3; Isaiah 1:2)
- Balaam represents apostasy, idolatry and fornication **from within** the church (Revelation 2:14; Numbers 22-25)
- Jezebel represents an **apostate church** (I Kings 17-18; II Kings 9; Revelation 2:20-23)
- Elijah represents God's end time **remnant church** (I Kings 17-18; Malachi 4:4-6; Revelation 14:-12)

Names are symbolic:

"In Biblical thought a name is not a mere label of identification; it is an expression of the essential nature of its bearer. A man's name reveals his character. Adam was able to give names to the beasts and birds (Gen. 2:20) because, as Milton says, he understood their nature." The Interpreter's Dictionary of the Bible, volume 3, pp. 500, 501

- *"To speak or act in someone's name is to act as the representative of that person and hence to participate in his authority (I Sam. 17:45; 25:5, 9; I Kings 21:8; Esther 2:22; 3:12; 8:8, 10; Jer. 29:25). Similarly, to be called by a person's name implies ownership by the person. Whatever is so called comes under the authority and the protection of the one whose name is called upon it... That which is called by Yahweh's name is His possession, and therefore comes under both his authority, and His protection (Dt. 28:10; II Chron. 7:14; Isa. 43:7; 63:19; 65:1; Dan. 9:18, 19)." The Interpreter's Dictionary of the Bible, volume 3, p. 502*
- The names of the seven churches of Revelation
- Nimrod: 'rebellion'
- Babylon: 'confusion'
- Eve: 'mother of the living'
- Lucifer: 'light-bearer'
- Sarai: 'laughter'
- Daniel: 'God is my judge'
- Esau: 'red'
- Michael: 'who is like God'
- Methuselah: "when he dies it will be sent"
- Satan: 'accuser'
- Devil: 'slanderer'
- Elijah: 'my God is Yahweh'
- Enoch: 'dedicated'
- Ezra: 'help'
- Nabal: 'fool'
- Lazarus: 'may God help'
- Israel: 'prince of God'

- Solomon: 'peace giver'
- Boanerges: 'sons of thunder'
- Moses: 'one drawn out'
- Bethlehem: 'house of bread'
- Nazareth: 'sprout or shoot'
- Gethsemane: 'olive press'
- Golgotha: 'place of the skull'
- Jordan: 'descender'
- Isaiah: 'salvation of the Lord'
- Yahweh Jireh: 'the Lord will provide'
- Delilah: 'the consumer'
- Emmanuel: 'God with us'
- Jesus: 'Jehovah saves'
- Christ: 'anointed'
- Jacob: 'supplanter'
- Israel: 'prince of God'
- Armageddon: 'mount of congregation'
- Abbadon: 'destroyer'

Numbers are symbolic:

- The **number 4** represents universality (4 rivers, 4 winds, 4 beasts, four banners in Israel)
- The **number 7** represents perfection or totality (Genesis 2:2; Joshua 6; II Kings 5:14; Daniel 3:19; Leviticus 16:14; Revelation 2-3; Revelation 15:1; Revelation 5:6)
- The **number 3** represents the Godhead (Matthew 3:18-20)
- The **number 6** represents man in apostasy against God (I Kings 10:14; Revelation 13:18)
- The **number 10** signifies 'all' or 'whole' (see the material on Revelation 17)
- The **number 40** represents tribulation and trial

Beasts are symbolic of nations, kingdoms or empires:

- Daniel 7:4-9, 17, 23: The four beasts represent four kingdoms
- Jeremiah 50:17, 43, 44: The lion represents Babylon
- Revelation 13:11: The beast from the earth represents the United States
- Matthew 3:16: The dove represents the Holy Spirit who rules over the kingdom of grace

Time periods are symbolic:

- One literal day represents one literal year (Numbers 14:44; Ezekiel 4:6).
- Time, times and half a time, 1260 days, 42 months, 2300 days, 70 weeks, 3.5 days, half an hour are all symbolic.

Things and Objects are symbolic:

- **Waters**: Multitudes of people in rebellion against God (Revelation 17:15; 12:15; Isaiah 17:12, 13)
- **Eyes**: Wisdom or intelligence (Revelation 2:18; Ephesians 1:18). This is the reason why the owl is taken as symbolic of wisdom because of its large eyes.
- **Fire**: The Holy Spirit (Acts 2:3)
- **Sun**: Jesus Christ (Malachi 4:3)
- **Forehead**: The mind (Deuteronomy 6:6-8; Jeremiah 31:31-34; Hebrews 10:16; Revelation 14:1)
- **Trees**: God's people (Psalm 1:1-3; Jeremiah 17:8; Psalm 92:12)
- **Oil**: Holy Spirit (Zechariah 4:6; Matthew 25:1-10; Revelation 11:2)
- **Clothing**: Righteousness (Isaiah 64:6; Revelation 19:8; Isaiah 61:10)
- **Sword**: God's Word (Revelation 2:12; Hebrews 4:12, 13) or the civil power (Revelation 13:9, 10; Romans 13:1-10)
- **Horns**: Kingdoms or divisions of kingdoms (Daniel 7:23, 24; Daniel 8:3, 20; Revelation 13:11)
- **Stars**: Christ (Revelation 22:16); Satan (Isaiah 14:12-14); God's saints (Daniel 12:2)
- **Mountains**: Kingdoms (Jeremiah 51:24, 25; Daniel 2:35, 44, 45)

Colors are symbolic:

- **White**: Purity, light, righteousness (Isaiah 1:18; Revelation 7:13, 14; 19:8)
- **Blue**: Truth as found in God's Law (Numbers 15:38-40). This is where we get the expression 'true blue' from
- **Red**: Sacrifice. It can represent the blood of Jesus or the shed blood of the wicked (Revelation 7:13, 14; 19:21; 14:20; Isaiah 63:1-3)
- **Purple**: Royalty (John 19:2, 5; Revelation 17:4 with 18:7)
- **Gold**: Character (Isaiah 13:12; Matthew 3:3; Job 23:16)
- **Black**: Sin, darkness, error, power of Satan (Revelation 6:5; I John 1:5-6)

Places and directions of the compass are symbolic:

- **Sodom and Egypt** (Revelation 11:8)
- **Babylon** (Revelation 14:8; 17:1-4; 18:3-5)
- **Israel and Jerusalem** (Galatians 3:16, 29; Romans 2:28, 29; 9:6-8; Hebrews 12:22-24; Galatians 4)
- The **King of the North** and **King of the South** in Daniel 11 do not represent literal powers that are north and south of the land of Israel. The King of the North is Babylon and the King of the South is Egypt but the literal geographical limitations are removed and understood spiritually and globally.

Actions are symbolic:

- The **eating of the little book** in Revelation 10 is a symbolic action—it represents the assimilation and preaching of the judgment hour message (Ezekiel 3:1-4; Daniel 12:4, 9, 13).
- A woman who acts in an **adulterous manner** represents a church that has come into illicit relationships with the civil powers of the world (Revelation 17:1; James 4:4; Ezekiel 16:15, 26).



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #19 – Continued

The Historical Elijah

Introduction

In this series we are going study about four Elijahs:

Historical: Old Testament

Prophetic: New Testament

Ecclesiastical: Church Age

Apocalyptic: End time

Governing Principle: As can be noticed, there are **four historical stages** to the Elijah story: The first two Elijah’s are **literal persons** with **literal, individual** enemies. These two **literal** prophets and their two **literal** enemies then become types or symbols of **worldwide systems and movements**.

In Malachi 4, God promised to send Elijah **before** the **great and terrible day** of the Lord. The great and terrible day of the Lord is defined in **verses 1-3** as the day burning as an oven that will leave neither **root nor branch**:

Malachi 4:5-6: *“Behold, I will send you Elijah the prophet **before the coming** of the great and dreadful day of the Lord. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse.”*

If Elijah is sent by God before the great and terrible day of the Lord, then we would expect him to present the **same message** and to have the **same enemies** as the historical Elijah. Elijah never appears **by himself**. If we want to know how the story of the **end time** Elijah will **transpire**, what his **enemies** will be like and what his **message** will be, we must study the **root story in the Old Testament** and the counterpart story in the gospel of Mark.

Elijah's Three Enemies

The story of Elijah is about a three-fold alliance of a king, a harlot woman and her false prophets who deceived and controlled God's people enticing them to worship the sun god Baal. It's about a prophet that God raised up to denounce this apostasy and call God's people back to worshipping the Creator.

Let's take a closer look at Elijah's enemies:

The King

I Kings 16:30-31: King carried on an illegitimate relationship with Jezebel and imposed false worship to the sun god Baal by Jezebel's instigation. Jezebel was the main protagonist of the drama. Even though the king had the political power Jezebel easily controlled and manipulated him and moved all of the strings and was behind every event.

"Now Ahab the son of Omri did evil in the sight of the LORD, more than all who were before him and it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him."

Ahab had a weak character which was easily manipulated and controlled by the strong-willed Jezebel:

"Ahab was weak in moral power. His union by marriage with an idolatrous woman of decided character and positive temperament resulted disastrously both to himself and to the nation. Unprincipled, and with no high standard of right doing, his character was easily molded by the determined spirit of Jezebel." PK, p. 115

The Harlot Woman

II Kings 9:22: Jezebel was a harlot and a witch [occult] and she was called the mother:

"Now it happened, when Joram saw Jehu, that he said, "Is it peace, Jehu?" So he answered, "What peace, as long as the harlotries of your mother Jezebel and her witchcraft are so many?"

1 Kings 21:8-10: The harlot was the evil figure who controlled the king. Notice the story of the death of Naboth:

"And she wrote letters in Ahab's name, sealed them with his seal, and sent the letters to the elders and the nobles who were dwelling in the city with Naboth. She wrote in the letters, saying, Proclaim a fast, and seat Naboth with high honor among the people; and seat two men, scoundrels, before him to bear witness against him, saying, "You have blasphemed God and the king." Then take him out, and stone him, that he may die."

1 Kings 21:25: Jezebel was the shadow ruler of Israel. She had an enormous influence on Ahab, the civil ruler:

"But there was no one like Ahab who sold himself to do wickedness in the sight of the LORD, because Jezebel his wife stirred him up."

I Kings 18:21: She imposed a syncretistic religion upon Israel—a mixture or amalgamation of Yahweh worship and Baal worship.

"And Elijah came to all the people, and said, "How long will you falter between two opinions? If the LORD is God, follow Him; but if Baal, follow him." But the people answered him not a word."

Hosea 2:8: Baal was thought to have creative power. He was the sun-god of the ancient Phoenicians:

"Nor she did not know that I gave her grain, new wine, and oil, and multiplied her silver and gold--which they prepared for Baal."

"Their pleadings are mingled with cursings to their sun-god that he does not send fire for their altars." Testimonies for the Church, volume 3, p. 282

I Kings 18:4: Jezebel a murderess of God's prophets:

"For so it was, while Jezebel massacred the prophets of the LORD, that Obadiah had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water.)"

I Kings 19:1, 2: Jezebel Promised to murder Elijah after Mt. Carmel but was not able:

"And Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time."

Apostate Priesthood

I Kings 18:19: Jezebel sustained a priesthood of false prophets who extended the religion of Baal throughout the entire nation. They were the spokespersons of Jezebel. She fed them and you don't bite the hand that feeds you!

"Now therefore, send and gather all Israel to me on Mount Carmel, the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah, who eat at Jezebel's table."

Control of the People

I Kings 21:22: The triple union controlled the people of Israel and led them into apostasy. It must be noted that God's very own professed people were the ones in apostasy:

"I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, because of the provocation with which you have provoked Me to anger, and made Israel sin."

I Kings 19:10: The people were influenced to seek Elijah and God's prophets to kill them. Elijah prayed to the Lord:

"So he said, "I have been very zealous for the LORD God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."

The mission of Elijah was to God's people who have been deceived by the triple alliance. His message was to those who claimed to serve the true God and not to the pagan nations. Elijah was not an innovator who brought new truth but rather a restorer of true worship, true sacrifice and the commandments of God. His message was not primarily to the unchurched but rather to the churched.

The Role of Elijah

The mission of Elijah was to call out of apostasy God's professed people who had been deceived by the triple alliance. It was to those who claimed to serve the true God and not to the pagan nations. Elijah was not an innovator who brought new truth but rather a restorer of true worship, true sacrifice and the commandments of God. His message was not to the unchurched but rather to the churched.

I Kings 18:37: The succinct message of Elijah was to bring Israel back to the Lord their God. Elijah was thus a restorer, not an innovator.

"Hear me, O LORD, hear me, that this people may know that You are the LORD God, and that You have turned their hearts back to You again."

Luke 1:16: Bring God's people back:

"And he will turn many of the children of Israel [not the world but God's own people] to the Lord their God."

Matthew 17:11: Restore all things:

"Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things."

There are several evidences that Elijah is the great restorer of the true religion of Israel:

I Kings 18:30: Elijah repaired the altar of the Lord that had been torn down. He restored true covenant worship:

"Then Elijah said to all the people, "Come near to me." So all the people came near to him. And he repaired the altar of the LORD that was broken down."

After repairing the altar of the Lord, Elijah offered sacrifices at the hour of the evening sacrifice.

I Kings 18:31, 32: Elijah was restoring true Israel by restoring the twelve stones:

"And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, "Israel shall be your name." Then with the stones he built an altar in the name of the LORD. . ."

I Kings 18:36-37: By appealing to the Fathers, Abraham, Isaac and Jacob, Elijah was appealing to the past:

"And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, "LORD God of Abraham, Isaac, and Israel, let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word. Hear me, O LORD, hear me, that this people may know that You are the LORD God, and that You have turned their hearts back to You again."

I Kings 18:17, 18: Elijah rebuked false worship to the sun god and exalted the commandments of the Lord:

"Then it happened, when Ahab saw Elijah that Ahab said to him: "Is that you, O troubler of Israel?" And he answered, "I have not troubled Israel, but you and your father's house have, in that you have forsaken the commandments of the LORD and you have followed the Baals."

Israel was primarily to the first table of the law:

Psalms 95:6: Worship and creation are closely linked:

"Oh come, let us worship and bow down; let us kneel before the LORD our Maker."

Revelation 14:6, 7: It is impossible to speak about worship without speaking about the Sabbath. We worship God because He is the Creator and the sign of the Creator is the Sabbath (also **Isaiah 66:22, 23**):

"Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth--to every nation, tribe, tongue, and people-- saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."

Natural Calamities

I Kings 18:5: There was famine in the land. The 'natural calamities' came as a result of apostasy. The drought lasted for 3 years and six months:

"And Ahab had said to Obadiah, "Go into the land to all the springs of water and to all the brooks; perhaps we may find grass to keep the horses and mules alive, so that we will not have to kill any livestock."

II Chronicles 7:13, 14: God had explained the reason for the calamities:

"When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people, if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."

Elijah Blamed

I Kings 18:17: Elijah was blamed for the calamities. Jezebel argued that if they could get rid of Elijah, all their troubles would cease:

"Then it happened, when Ahab saw Elijah that Ahab said to him: 'Is that you, O troubler of Israel!'"

"Jezebel utterly refused to recognize the drought as a judgment from Jehovah. Unyielding in her determination to defy the God of heaven, she, with nearly the whole of Israel, united in denouncing Elijah as the cause of all their misery. Had he not borne testimony against their forms of worship? If only he could be put out of the way, she argued, the anger of their gods would be appeased, and their troubles would end." PK, p. 126

Elijah Persecuted

I Kings 18:10: The three-fold union sought Elijah to kill him:

They argued that if Elijah was killed, Baal would be appeased and prosperity would return:

"As the LORD your God lives, there is no nation or kingdom where my master has not sent someone to hunt for you; and when they said, 'He is not here,' he took an oath from the kingdom or nation that they could not find you."

"For three years the messenger of woe was sought for in city after city and nation after nation. At the mandate of Ahab, many rulers had given their oath of honor that the strange prophet could not be found in their dominions. Yet the search was continued, for Jezebel and the prophets of Baal hated Elijah with a deadly hatred, and they spared no effort to bring him within reach of their power. And still there was no rain." PK, p. 137

Wilderness

I Kings 17:1-7: Elijah fled to the wilderness and there was sustained and protected by God:

"And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, 'As the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word.' Then the word of the LORD came to him, saying, 'Get away from here and turn eastward, and hide by the Brook Cherith, which flows into the Jordan. And it will be that you shall drink from the brook, and I have commanded the ravens to feed you there.' So he went and did according to the word of the LORD, for he went and stayed by the Brook Cherith, which flows into the Jordan. The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook. And it happened after a while that the brook dried up, because there had been no rain in the land."

Tribulation

I Kings 18:4: Elijah and God's prophets were on earth during the tribulation and the death decree. He was translated after the death decree, the flight to the wilderness and the

tribulation (2 Kings 2:11, 12). God's end time Elijah will go through the tribulation and the death decree, they will **not be raptured**.

Clear Cut Decision on Carmel

I Kings 18:21: Elijah called upon Israel to make a **clear cut decision**. No one could stand on **the fence**. Only **two groups** would be left after the test on **Mount Carmel**. But there was no power in the **message** without the **fire**. Elijah's plea on Mt. Carmel was the **Loud Cry** of Elijah:

"And Elijah came to all the people, and said, "How long will you falter between two opinions? If the LORD is God, follow Him; but if Baal, follow him." But the people answered him not a word."

*"Facing King Ahab and the false prophets, and surrounded by the assembled hosts of Israel, Elijah stands, the only one who has appeared to vindicate the honor of Jehovah. He whom the whole kingdom has charged with its weight of woe is now before them, apparently defenseless in the presence of the monarch of Israel, the prophets of Baal, the men of war, and the surrounding thousands. But Elijah is not alone. Above and around him are the protecting hosts of heaven, **angels that excel in strength**." PK, p. 147*

I Kings 18:26-29, 36, 37: The false prophets of Baal practiced a rambunctious **worship style**:

"So they took the bull which was given them, and they prepared it, and called on the name of Baal from morning even till noon, saying, "O Baal, hear us!" But there was no voice; no one answered. And they leaped about the altar which they had made. ²⁷ And so it was, at noon, that Elijah mocked them and said, "Cry aloud, for he is a god; either he is meditating, or he is busy, or he is on a journey, or perhaps he is sleeping and must be awakened." ²⁸ So they cried aloud, and cut themselves, as was their custom, with knives and lances, until the blood gushed out on them. ²⁹ And when midday was past, they prophesied until the time of the offering of the evening sacrifice. But there was no voice; no one answered, no one paid attention." And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, "LORD God of Abraham, Isaac, and Israel, let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word. ³⁷ Hear me, O LORD, hear me, that this people may know that You are the LORD God, and that You have turned their hearts back to You again."

I Kings 18:38, 39: The **fire from heaven** combined with the Loud Cry brought conviction to Israel. Mt. Carmel shone with the glory of God and the people came over to the Lord's side:

"Then the fire of the LORD fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that was in the trench. Now when all the people saw it, they fell on their faces and they said, "The Lord, He is God! The Lord, He is God!"

"No sooner is the prayer of Elijah ended than flames of fire, like brilliant flashes of lightning, descend from heaven upon the upreared altar, consuming the sacrifice, licking up the water in the trench, and consuming even the stones of the altar. The brilliancy of the blaze illumines the mountain and dazzles the eyes of the multitude. In the valleys below, where many are watching

in anxious suspense the movements of those above, the descent of fire is clearly seen, and all are amazed at the sight. It resembles the pillar of fire which at the Red Sea separated the children of Israel from the Egyptian host.” PK, pp. 152, 153

End of the Prophets

I Kings 18:40: The end of the false prophets of Baal (the people who had admired them most slew them):

“And Elijah said to them, "Seize the prophets of Baal! Do not let one of them escape!" So they seized them; and Elijah brought them down to the Brook Kishon and executed them there.”

“The priests of Baal witness with consternation the wonderful revelation of Jehovah's power. Yet even in their discomfiture and in the presence of divine glory, they refuse to repent of their evil-doing. They would still remain the prophets of Baal. Thus they showed themselves ripe for destruction. That repentant Israel may be protected from the allurements of those who have taught them to worship Baal, Elijah is directed by the Lord to destroy these false teachers. The anger of the people has already been aroused against the leaders in transgression; and when Elijah gives the command, "Take the prophets of Baal; let not one of them escape," they are ready to obey. They seize the priests, and take them to the brook Kishon, and there, before the close of the day that marked the beginning of decided reform, the ministers of Baal are slain. Not one is permitted to live.” PK, pp. 153, 154

End of Ahab and Jezebel

1 Kings 21:23-24: Contains the prophecy about the end of Ahab and Jezebel. A king hated the harlot and had her thrown down and she was eaten by wild dogs:

"And concerning Jezebel the LORD also spoke, saying, 'The dogs shall eat Jezebel by the wall of Jezreel.' "The dogs shall eat whoever belongs to Ahab and dies in the city, and the birds of the air shall eat whoever dies in the field.”

I Kings 22:37, 38: The end of Ahab:

“So the king died, and was brought to Samaria. And they buried the king in Samaria. 38 Then someone washed the chariot at a pool in Samaria, and the dogs licked up his blood while the harlots bathed, according to the word of the LORD which He had spoken.”

II Kings 9:8, 9: The prophecy about Jezebel's end:

“For the whole house of Ahab shall perish; and I will cut off from Ahab all the males in Israel, both bond and free. So I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. The dogs shall eat Jezebel on the plot of ground at Jezreel, and there shall be none to bury her.” And he opened the door and fled.”

II Kings 9:30, 31: Jezebel painted herself up to impress the king:

"Now when Jehu had come to Jezreel, Jezebel heard of it; and she put paint on her eyes and adorned her head, and looked through a window. Then, as Jehu entered at the gate, she said, "Is it peace, Zimri, murderer of your master?"

II Kings 9:32-37: The end of Jezebel. The king of Israel came to hate the harlot and threw her down. She had a fall just like end time Babylon will have. Jezebel had a physical fall because she was spiritually fallen:

"And he looked up at the window, and said, "Who is on my side? Who?" So two or three eunuchs looked out at him. Then he said, "Throw her down." So they threw her down, and some of her blood spattered on the wall and on the horses; and he trampled her underfoot. And when he had gone in, he ate and drank. Then he said, "Go now, see to this accursed woman, and bury her, for she was a king's daughter." So they went to bury her, but they found no more of her than the skull and the feet and the palms of her hands. Therefore they came back and told him. And he said, "This is the word of the LORD, which He spoke by His servant Elijah the Tishbite, saying, 'On the plot of ground at Jezreel dogs shall eat the flesh of Jezebel; and the corpse of Jezebel shall be as refuse on the surface of the field, in the plot at Jezreel, so that they shall not say, "Here lies Jezebel." ' ' "

II Kings 9:7: God's servants were avenged:

"You shall strike down the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel."

I Kings 18:43, 44: The cloud announced the coming of the Lord:

"And Elijah went up to the top of Carmel; then he bowed down on the ground, and put his face between his knees, and said to his servant, "Go up now, look toward the sea." So he went up and looked, and said, "There is nothing." And seven times he said, "Go again." Then it came to pass the seventh time, that he said, "There is a cloud, as small as a man's hand, rising out of the sea!" So he said, "Go up, say to Ahab, 'Prepare your chariot, and go down before the rain stops you.' "

II Kings 2:11, 12: Elijah was translated from among the living in a chariot of fire:

Then it happened, as they continued on and talked, that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried out, "My father, my father, the chariot of Israel and its horsemen!" So he saw him no more."

One is reminded of the old Negro Spiritual:

"Swing Low, Sweet Chariot coming for to carry me home, Swing Low, Sweet Chariot coming for to carry me home. I looked over Jordan and what did I see? Coming for to carry me home? A band of angels coming after me, Coming for to carry me home!

We have this hope that burns within our hearts, hope in the coming of the Lord!



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #19 – Continued

The Prophetic Elijah

Review

Historical [Old Testament], Prophetic [New Testament], Ecclesiastical [time, time, dividing of time] and Apocalyptic [end time].

Governing Principle

There are four stages to the Elijah story: The first two Elijah’s are literal persons with literal individual enemies. These two literal persons then become types or symbols of worldwide systems and movements.

- A king (weak political leader)
- A harlot woman (a mind of her own and very determined to get her way)
- Her false prophets (religious leaders who do the bidding of the harlot)
- Deceived and controlled God’s people
- A prophet that God raised up to denounce this apostasy and call God’s people back to worshipping the Creator.

The two literal Elijah’s must be studied together because the details complement one another and become the foundation for the final Elijah. For example, in Revelation 13 the false prophet does the bidding of the beast while in Revelation 17 it is the daughters who does the bidding of the mother.

Another Elijah Promised

Malachi 4:5, 6:

The Old Testament ends in expectancy. The first coming of the Messiah will be heralded by the arrival of Elijah the prophet:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse.”

John the Baptist: The New Testament Elijah

Luke 1:16, 17: The words of the angel Gabriel to Zacharias:

*"And he will turn many of the children of Israel to the Lord their God. He [**John the Baptist**] will also go before Him [**Jesus**] in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."*

Matthew 17:10-13: Shortly after the transfiguration the disciples asked Jesus a question. Notice the answer that Jesus gave them:

"And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?" Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things. But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands." Then the disciples understood that He spoke to them of John the Baptist."

Matthew 11:11-14: Jesus affirmed that John the Baptist was Elijah:

"Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if you are willing to receive it, he is Elijah who is to come."

Resemblance to Elijah

Matthew 3:4: John lived in the wilderness like Elijah, ate like Elijah, dressed like Elijah, and called Israel to repentance as Elijah did. He rebuked a king like Elijah and called them back to the foundations of their religion:

"Now John himself was clothed in camel's hair, with a leather belt around his waist; and his food was locusts and wild honey."

The Mission of John: To Apostate Israel

Luke 1:16: John was to turn the hearts of God's people back to God:

"And he will turn many of the children of Israel to the Lord their God."

Luke 1:17: John was to put the hearts of the fathers and the children back into harmony:

*"He will also go before Him in the spirit and power of Elijah [**not Elijah in person. John denied that He was Elijah but Jesus said that he was**], 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."*

Matthew 11:10: John was to make ready a people for the Lord's coming:

"For this is he of whom it is written: 'Behold, I send My messenger before Your face, Who will prepare Your way before You.'"

Luke 3:4, 5: John was to prepare a people for the Messiah's coming:

". . . as it is written in the book of the words of Isaiah the prophet, saying: 'The voice of one crying in the wilderness: 'Prepare the way of the LORD, make His paths straight. Every valley shall be filled and every mountain and hill brought low; the crooked places shall be made straight and the rough ways smooth; and all flesh shall see the salvation of God.'

"Anciently, when a king journeyed through the less frequented parts of his dominion, a company of men was sent ahead of the royal chariot to level the steep places and to fill up the hollows, that the king might travel in safety and without hindrance. This custom is employed by the prophet to illustrate the work of the gospel." DA, p. 135

"The work of reformation here brought to view by John, the purging of heart and mind and soul, is one that is needed by many who today profess to have the faith of Christ. Wrong practices that have been indulged in need to be put away; the crooked paths need to be made straight and the rough places smooth. The mountains and hills of self-esteem and pride need to be brought low. There is need of bringing forth "fruits meet for repentance" (Matt. 3:8). When this work is done in the experience of God's believing people, "all flesh shall see the salvation of God" (Luke 3:6). God's Amazing Grace, p. 249

Matthew 17:11: John was called to restore all things:

"Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things."

Matthew 3:1-3: John called God's people to repentance. They felt that they needed no repentance because they were children of Abraham:

"In those days John the Baptist came preaching in the wilderness of Judea, and saying, "Repent, for the kingdom of heaven is at hand!" For this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD; make His paths straight.'"

The Message of John

John 1:29: John preached that Jesus was the Lamb of God. We are reminded that Elijah restored the true covenant sacrifice at the hour of the evening sacrifice:

"The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

Mark 6:18: John preached the sanctity of the seventh commandment and rebuked the sin of adultery:

"For John had said to Herod, "It is not lawful for you to have your brother's wife."

Matthew 3:8, 10: John called upon God's people to bear fruit that flows from repentance, that is, to live a sanctified life:

"Therefore bear fruits worthy of repentance, and do not think to say to yourselves: 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones. And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire."

John 15:8:

"By this My Father is glorified, that you bear much fruit; so you will be My disciples."

Matthew 3:10, 12: John preached a message of judgment and separation among God's people. He called upon them to bear fruit or be cut down:

"And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire . . . His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."

Elijah never appears alone. When Elijah appears the threefold union appears with him.

Four Protagonists in the New Testament Elijah Story

- **John the Baptist:** God's faithful prophet (Luke 1:16, 17; Matthew 11:11-14; 17:10-13)
- **King Herod:** A weak and easily manipulated puppet
- **Herodias:** A determined and strong willed adulterous woman
- **Salome:** A daughter who reflected the character of her mother

The King

Mark 6:14-16: Herod was a weak and easily influenced king with no backbone:

"Now King Herod heard of Him, for His name had become well known. And he said, "John the Baptist is risen from the dead, and therefore these powers are at work in him." Others said, "It is Elijah." And others said, "It is the Prophet, or like one of the prophets." But when Herod heard, he said, "This is John, whom I beheaded; he has been raised from the dead."

Adulterous Woman

Mark 6:17: An adulteress harlot woman hated John and got him imprisoned:

"For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her."

John Hated for Message

Mark 6:18: John died for upholding the seventh commandment and an adulterous relationship between the woman with the king:

"For John had said to Herod, "It is not lawful for you to have your brother's wife."

Not able to kill him

Mark 6:19: Herodias alone could not kill John. She was restrained and had no influence over the king. She needed the aid of her daughter to manipulate the king to do her bidding:

"Therefore Herodias held it against him and wanted to kill him, but she could not."

The King not the Enemy

Mark 6:20: The king was not a menace to John. He actually respected him. It was when the daughter influenced the king to fulfill her mother's wishes that the life of John was in danger:

". . . for Herod feared John, knowing that he was a just and holy man, and he protected him. And when he heard him, he did many things, and heard him gladly."

A Convenient Day

Mark 6:21: Herodias patiently waited for a convenient day to get rid of the voice of reproof. Wine was on the table and he could not think straight:

"Then an opportune day came when Herod on his birthday gave a feast for his nobles, the high officers, and the chief men of Galilee."

"The false enchantment of the dizzy scene seemed to take away reason and dignity from Herod and his guests, who were flushed with wine. The music and wine and dancing had removed the fear and reverence of God from them. Nothing seemed sacred to Herod's perverted senses." Ellen G. White, Temperance, pp. 50, 51

One is reminded of Babylon in Belshazzar's day and the sin of Nadab and Abihu.

The Daughter

Mark 6:22: The daughter came into the picture. The mother was the dangerous figure. She was the manipulator and orchestrator of events. She wanted John's death because she hated his voice of rebuke denouncing her adultery with the king. But Herodias could do nothing unless her daughter could influence the king to do her bidding:

"And when Herodias' daughter herself came in and danced, and pleased Herod and those who sat with him, the king said to the girl, "Ask me whatever you want, and I will give it to you."

The Dangerous Figure

Mark 6:23: The king (civil power) allowed the daughter to jump on his back to do the bidding of the mother. The daughter was the image and likeness of her mother:

"He also swore to her, "Whatever you ask me, I will give you, up to half of my kingdom."

Mark 6:24: The mother was the dangerous figure. The daughter did everything to please her mother.

"So she went out and said to her mother, "What shall I ask?" And she said, "The head of John the Baptist!"

Mark 6:25: The daughter was a reflection or image of her mother and had her same murderous character. The daughter did not even stop to reflect upon her mother's request. She immediately did what her mother told her to do:

"Immediately she came in with haste to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter."

The Civil Power Deceived

Mark 6:26: The civil power realized that it has been deceived by the mother and the daughter but it was a wimp. Herod was just like Ahab in the Old Testament. He had placed himself in this dilemma by marrying the harlot and by drinking wine:

"And the king was exceedingly sorry; yet, because of the oaths and because of those who sat with him, he did not want to refuse her."

Mark 6:27, 28: The state murdered the prophet by the influence of the mother and her daughter:

"Immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in prison, brought his head on a platter, and gave it to the girl; and the girl gave it to her mother."

The apostate trilogy was composed of King – Mother – Daughter

Malachi 4:5, 6: According to the book of Malachi we are to expect another Elijah before the second coming:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."

James White remarked:

"The first and second advents are in many respects parallel events. Single prophecies often contemplate them both, the prophetic utterances glancing from one to the other in quick transition. Such prophecies receive a partial fulfillment in the events of the first advent, and a complete accomplishment in events connected with the second. Of such a nature we believe are some of the predictions of Malachi." James White, "Elijah the Prophet", The Adventist Review and Sabbath Herald, April 5, 1870

Ellen White agreed:

"In preparing the way for Christ's first Advent, he [John the Baptist] was a representative of those [plural] who are to prepare a people for our Lord's second coming." DA, p. 101

The Guiding Principle: When we are dealing with literal Israel we deal with a literal person on a local stage. When we are dealing with spiritual Israel we are dealing with a movement of people on a worldwide scale.

Two kinds of Elijahs: The martyr type and the translated type

There is a clear pattern in Scripture: Whenever the civil ruler permits the church to employ its power, the result is repression and persecution. Notice the pattern:

- King Darius who was deceived by his religious advisors, turned on the enemies of Daniel.
- King Ahasuerus turned on Haman when he discovered that he had been deceived.
- Jews used the Romans to kill Jesus and then the Romans turned on them.
- The Papacy used the power of the state to persecute the saints and then the state turned against the papacy in the French Revolution.

Revelation 17:16: Kings of the earth who cooperated with the harlot will hate her.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #19 - Continued

The Elijah of the Wilderness

Seven Periods

Ellen G. White, Acts of the Apostles, p. 585:

“The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the word.”

Hal Lindsey Vanished into Thin Air, p. 276:

“I believe, along with many scholars, that these seven letters were not only written to seven literal churches with real problems, but also that they have a prophetic application to Church history. . . I believe that these seven churches [though there was many more in Asia Minor] were selected and arranged by our omniscient Lord because they had problems and characteristics that would prophesy seven stages of history through which the Church Universal would pass.”

- Ephesus (late apostolic church)
- Smyrna (Imperial persecutions; death language)
- Pergamum: where Satan’s throne is (Revelation 13:2) then it is transferred to Thyatira
- Thyatira (this is the one that we will particularly study; Jezebel is mentioned. She must be symbolic because at this point she had been dead for over eight hundred years and furthermore she did not live for 1260 years! We encounter her again in **Revelation 17**. **We will include Revelation 11 because there this theme is picked up again**).
- Sardis (escaping)
- Philadelphia (open door of Revelation 11 and also 144,000 terminology)
- Laodicea (Revelation 16:15)

The Elijah Story and the Seven Churches

The seven churches of Revelation are not only symbolic of seven periods of church history; they are also foundational to the study of the rest of the book of Revelation. The evidence seems to indicate that the seven churches are to Revelation what Daniel 2 is to Daniel. That is to say, as Daniel 2 is the foundational prophecy upon which the rest of Daniel builds so the seven churches are the foundational prophecy upon which the rest of Revelation builds. To put it another way, the seven churches provide the skeleton or basic chronological structure upon which the rest of the book builds.

Important Things to Remember

In this study we will focus only on the fourth church, Thyatira. In order to fully comprehend this church period, it is necessary to include the testimony of Revelation 12:6, 13-15; 13:1-10 and 11:1-6 in our study because these prophecies cover the same chronological period as the fourth church. Furthermore, Revelation 17 must be included in our study because the apostate church of the future will bear a striking resemblance to Jezebel.

The mention of Jezebel in the context of the church of Thyatira also makes it necessary to review the mission and message of Elijah in Scripture. The Bible contains four Elijah stories. In the first two, Elijah is an individual (the Old Testament Elijah and John the Baptist) and his enemies are also individuals. These first two Elijahs, taken together, then become symbolic of the Elijah of the middle Ages and the end time Elijah.

The last Elijah will not be an individual but rather a worldwide movement and the three enemies of Elijah will not be individuals either but rather worldwide systems.

Not only are the seven churches symbolic of seven periods of church history. They are also foundational to the entire book of Revelation. The seven churches are to Revelation what Daniel 2 is to Daniel. Daniel 2 is the foundational prophecy upon which the rest of Daniel builds. The churches provide the skeleton or basic chronological structure upon which the rest of the book builds.

It is important to remember that Elijah never appears in a vacuum. It would be impossible for the story of Elijah to be repeated on a grander and symbolic scale in the future if his enemies do not appear with him in the story.

In the Old Testament story, Jezebel, a literal pagan priestess linked up with Ahab, a literal king who was influenced by her to use his executive authority to introduce a mixture of God worship and Baal worship into literal Israel. She had a group of literal false prophets who extended her influence in the literal geographical territory of Israel and God raised up an individual to denounce this apostasy.

In the book of Revelation, Thyatira represents a period right in the middle of church history when the apostate Christian church blended paganism and Christianity and acted like Jezebel. The church during this period linked up with the political systems of Europe persecuted those

who disagreed with her. After a period of time spiritual children were born from her who would reflect her character.

Review of the Historical Elijah

In the interest of space I will merely summarize the main points of the Old Testament Elijah story which is the foundation of all succeeding Elijah stories:

- The harlot Jezebel fornicated with the king and used his executive authority to extend her counterfeit religion.
- She shed the blood of God's servants.
- She was involved in the occult because she is called a witch (2 Kings 9:22) .
- She blended true and false worship enforcing the worship of the sun-god Baal.
- She instituted a counterfeit sacrificial system.
- She led Israel to break the commandments of God.
- She had a group of false prophets that extended her influence.
- God called Elijah to unmask the apostate religion at the risk of his life!
- Elijah had to flee to the wilderness from the wrath of the triple alliance but was sustained there.
- The crisis lasted for three and a half literal years (James 5:17).
- According to Revelation 2:20 many of the details of this story were repeated symbolically within the fourth period of the history of the Christian church! Let's draw some parallels between the Old Testament Elijah story and its repetition on a larger and symbolic scale during the period of the middle Ages and the end time.

Remember that there are four main protagonists in the Elijah story:

- A determined and strong willed harlot woman: Jezebel
- A weak and easily influenced king: Ahab
- A group of apostate false prophets who did Jezebel's bidding
- Elijah who was called to denounce the alliance
- Elijah never appears alone. Whenever Elijah appears his three enemies appear with him.

The Passage

In the present study we will learn lessons from what I call 'Elijah in the Wilderness'. Turn with me to Revelation 2:18-29.

Revelation 2:18-29 (the longest message because it covers the longest period of church history).

"And to the angel of the church in Thyatira write, 'These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass: "I know your works, love, service, faith, and your patience; and as for your works, the last are more than the first. Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce [seduces by her teaching] My servants to commit sexual immorality [fornication] and eat things sacrificed to idols. And I gave her time [1260 years] to repent of her sexual immorality, and she did not repent. Indeed I will cast her into a sickbed, and those who commit adultery with her [she was fornicating with the kings] into great tribulation, unless they repent of their deeds. I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works. Now to you I say, and to the rest [remnant] in Thyatira, as many as do not have this doctrine who have not known the depths of Satan, as they say, I will put on you no other burden. But hold fast what you have till I come. And he who overcomes, and keeps My works until the end, to him I will give power over the nations-- He shall rule them with a rod of iron; they shall be dashed to pieces like the potter's vessels' [allusion to Daniel 2 and 7]--as I also have received from My Father; and I will give him the morning star. "He who has an ear let him hear what the Spirit says to the churches."

In the Old Testament story Jezebel, a literal pagan priestess linked up with Ahab, the literal king and used his executive authority to introduce a mixture of God worship and Baal worship into Israel. She had a group of literal false prophets who extended her influence in the literal geographical territory of Israel.

In Revelation, Thyatira is a period right in the middle of church history when the Apostate Christian church blended paganism and Christianity and acted like Jezebel. She linked up with the political systems of Europe and persecuted the saints of the Most High. After a period of time she had spiritual children that were born from her and reflect her character.

In Summary

In the interest of time I will merely summarize the main points of the Old Testament Elijah story:

- The harlot Jezebel fornicated with the king and used his executive authority to extend her counterfeit religion and persecute those who were opposed.
- She was involved in the occult because she is called a witch.
- She blended true and false worship enforcing the worship of the sun-god Baal.
- She instituted a counterfeit sacrificial system.
- She led Israel to break the commandments of God.
- She had a group of false prophets that extended her influence.
- God called Elijah to unmask the apostate religion at the risk of his life!

Revelation 2:20: This apostasy occurred within the history of the Christian church because the seven churches portray the history of the church!!

The Harlot's Behavior: Fornication, idolatry and the occult

2 Kings 9:22: "Now it happened, when Joram saw Jehu, that he said, "Is it peace, Jehu?" So he answered, "What peace, as long as the harlotries of your mother Jezebel and her witchcraft are so many?"

Revelation 2:20: "Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and **seduce** My servants to commit sexual immorality and eat things sacrificed to idols."

Revelation 17:1, 2, 5: "Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication. . . And on **her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.**"

Revelation 18:23: "For your merchants were the great men of the earth, for by your sorcery all the nations were deceived."

Issue #1: Worship

1 Kings 16:30, 31: "Now Ahab the son of Omri did evil in the sight of the LORD more than all who were before him. And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him."

Revelation 13:4: "So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?"

Issue #2: The Law

1 Kings 18:17, 18: "Then it happened, when Ahab saw Elijah that Ahab said to him: "Is that you, O troubler of Israel?" And he answered, "I have not troubled Israel, but you and your father's house have, in that you have forsaken the commandments of the LORD and you have followed the Baals."

Daniel 7:25: "He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time."

Issue #3: Tearing Down the Gospel Sanctuary Truth

1 Kings 18:30, 31, 36, 37: "Then Elijah said to all the people, "Come near to me" So all the people came near to him. And he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, "Israel shall be your name". And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, "LORD God of Abraham, Isaac, and Israel, let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word. Hear me, O LORD, hear me, that this people may know that You are the LORD God, and that You have turned their hearts back to You again."

"He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down." (Daniel 8:11)

No rain during the period of apostasy

1 Kings 17:1: "And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, "As the LORD God of Israel lives, before whom I stand, there shall not be dew or rain these years, except at my word."

Revelation 11:6: "These have power to shut heaven, so that no rain falls in the days of their prophecy."

Reason for the scarcity of rain

2 Chronicles 7:13, 14: "When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people, if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."

Where there is no rain there is famine for the word of God

Deuteronomy 32:2: "Let my teaching drop as the rain, my speech distill as the dew, as raindrops on the tender herb, and as showers on the grass."

Amos 8:11, 12: "Behold, the days are coming," says the Lord GOD, "That I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD. They shall wander from sea to sea, and from north to east; they shall run to and fro, seeking the word of the LORD, but shall not find it." (Amos 8:11, 12)

The length of the apostasy was three years and six months

James 5:17: "Elijah was a man with a nature like ours and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months." (James 5:17) Instead of repenting she persecuted God's people all the more.

Revelation 11:3: The 1260 days are literal years (if the 1260 days were really years, then Elijah could not have been a literal person but rather a group of people who lived like Elijah and proclaimed the message of Elijah. Jezebel and Ahab could not be literal persons either!

"And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth."

Daniel 7:25: The 1260 days are equal to three and a half times but these are symbolic times

"He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time."

The Jezebel of the middle Ages was given time to repent of her fornication

How much time was given to her? The answer is: *"Time, times and the dividing of time"*, a period that reached from **538 to 1798**:

Revelation 2:21: *"And I gave her time [chronos] to repent of her sexual immorality, and she did not repent."*

There was a faithful remnant within the apostate church

1 Kings 19:18: *"Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him."*

Revelation 2:24, 25: *"Now to you I say, and to the rest [the remnant] in Thyatira, as many as do not have this doctrine and who have not known the depths of Satan, as they say, I will put on you no other burden. But hold fast what you have till I come."*

II Thessalonians 2: This system of apostate religion is called the mystery of iniquity and behind her is the working of Satan. The word mystery is used to describe this system in **Revelation 17:5**.

The remnant of **Revelation 2:24** are described as the saints of the Most High in **Revelation 13:7** and **Daniel 7:25** and in **Revelation 12:6** they are described as a pure woman who fled to the wilderness. It is worthy of note that Daniel 7:25 says that the little horn persecuted the saints while Revelation 12:6 states that the dragon persecuted the saints. This means that the little horn is the emissary of Satan. **Revelation 12:17** employs the very same word *loipos* to describe the end time remnant which will be persecuted when the deadly wound is healed.

Elijah was blamed for the calamities and he was sought out everywhere.

1 Kings 18:10, 17: *"As the LORD your God lives, there is no nation or kingdom where my master has not sent someone to hunt for you; and when they said, 'He is not here,' he took an oath from the kingdom or nation that they could not find you."*

"Then it happened, when Ahab saw Elijah that Ahab said to him: 'Is that you, O troubler of Israel?'"

Revelation 12:6: The faithful remnant was hunted for everywhere. The Waldensees and Albigenses are prime examples of the merciless persecution. Crusades were organized against them because they rebuked the apostasy in the church.

Elijah Fled to the Wilderness

God had prepared a place for Elijah to hide:

1 Kings 17:3: *"Get away from here and turn eastward, and hide by the Brook Cherith, which flows into the Jordan."*

Revelation 12:6, 14: *"Then the woman fled into the wilderness, where she has a place prepared by God that they should feed her there one thousand two hundred and sixty days. . . But the woman was given two wings of a great eagle that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent."*

The faithful were nourished by God

1 Kings 17:4: *"And it will be that you shall drink from the brook, and I have commanded the ravens to feed you there."*

1 Kings 17:6: *"The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook."*

Revelation 12:6, 14: *"Then the woman fled into the wilderness, where she has a place prepared by God that they should feed her there one thousand two hundred and sixty days. . . But the woman was given two wings of a great eagle that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent."*

Jezebel shed the blood of God's prophets

1 Kings 18:4: *"For so it was, while Jezebel massacred the prophets of the LORD, that Obadiah had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water."*

1 Kings 19:1, 2: *"Then Jezebel sent a messenger to Elijah, saying, 'So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time.'" And*

when he saw that, he arose and ran for his life, and went to Beersheba, which belongs to Judah, and left his servant there."

Revelation 17:6: "I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement."

The False prophets of Baal were fed by Jezebel and they did her bidding.

1 Kings 18:19: "Now therefore, send and gather all Israel to me on Mount Carmel, the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah, who eat at Jezebel's table."

Revelation 16:13: The beast that rules for 3.5 years has a false prophet who does its bidding:

"And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet."

Revelation 17:5: the false prophet is also referred to as the daughters of the harlot:

"And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH."

The beast from the earth/false prophet/daughters will make an image of the mother and will persecute all who do not worship the image.

Thrown into a sickbed

Revelation 2:22: "Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation [this tribulation was in the French Revolution], unless they repent of their deeds [notice that the children can still repent but the mother did not repent]."

The Arndt and Gingrich Greek Lexicon, p. 436 explains that this means "to lay someone on a sickbed i. e. strike her with an illness Rv. 2:22 a lingering illness as a divine punishment."

This happened during and at the end of the French Revolution (1793-1797) when the union of church and state was severed. The wound culminated in 1798 when the harlot received the deadly wound.

Harlot's Children

Revelation 2:23: Jezebel had children who were born from her toward the end of the 1260 years who will do her bidding:

"I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works."

"And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH."

The daughters of the harlot, Apostate Protestantism will suffer her same fate unless they repent. In Revelation 13 the daughters are referred to as the beast with lamblike horns which does the bidding of the beast. In Revelation 17 she is called the mother of harlots.

Words of John XXIII at the opening of Vatican Council II (1962-1965):

"... She [the Roman Catholic Church] to be an affectionate, kind and patient mother, she is moved by compassion and goodness towards her alienated children." (Ernesto Balducci, John: The Transitional Pope, transl., Dorothy White [New York: Hill Book Company, 1964], p. 269.

Words of Pope Paul VI during the council:

"Because of their position, separated brethren are the object of deep and tender affection on the part of the Mother Church. . . It is a love that feels grief and sadness, the love of a heart wounded by estrangement, because the estrangement prevents our brethren from enjoying so many privileges and rights, and makes them lose so much grace. But perhaps for this very reason its love is all the deeper and more burning. . ." Cardinal Augustin Bea, The Unity of Christians, ed., Bernard Leeming [New York: Herder and Herder, 1963], p. 140

A continuation of Elijah in the end of time

Malachi 4:1-3: The Elijah of the middle Ages was not the final Elijah. The conclusion of the story has not been written. Jezebel did not come to her final end, the daughters did not come to an end, the great and terrible day of the Lord did not come and the church was not translated as was Elijah. We are to expect the final Elijah to complete the story that was suspended when Jezebel received the deadly wound.

The day of destruction is coming

Malachi 4:1-3: *"For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up," Says the LORD of hosts, "That will leave them neither root nor branch. But to you who fear My name the Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like stall-fed calves. You shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do this," says the LORD of hosts."*

Before that Day God will send the last Elijah, not a person but a movement

Malachi 4:5-6: *"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."*

Revelation 13:3: The harlot has two stages of existence and so does Elijah. The children of the harlot and Ahab must also have two stages of existence:

"And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast."

Revelation 17 describes the moment when the harlot will arise once more. She will be accompanied by the kings of the earth and the whole world and by her daughters. Then the final message and persecution of Elijah will take place. But this will be the last chapter of our study.

The Morning Star

"In the fourteenth century arose in England the "morning star of the Reformation." John Wycliffe was the herald of reform, not for England alone, but for all Christendom. The great protest against Rome which it was permitted him to utter was never to be silenced. That protest opened the struggle which was to result in the emancipation of individuals, of churches, and of nations." GC, p. 80

"He is the bright and morning Star, shining amid the moral darkness of this sinful, corrupt world. He is the Light of the world, and all who give their hearts to Him will find peace, rest, and joy." Letter 115, 1905

If Christ is the Morning Star, then how can we say that Wycliffe was? Notice how Ellen White beautifully explains it:

"Every true believer catches the beams from the Morning Star and transmits the light to those who sit in darkness. Not only do they shine amid the darkness of their own neighborhood, but as a church they shine forth to regions beyond. The Lord expects every man to do his duty. Every one who unites with the church is to be one with Christ to diffuse the beams of the Morning Star and becoming the light of the world, Christ and His people are to be copartners in the great work of saving the world.-- Manuscript 51, Nov. 14, 1894. This Day with God, p. 327.

In John 8:12 and 9:5 Jesus said that He is the light of the world. But in Matthew 5:13-14 he says that we are the light of the world. We are moons and He is the sun. We merely diffuse His light.

Elijah broadens from Israel to Western Europe to the world at the end of time. The enemies also broaden from Israel to Western Europe to the United States and to the world.

Revelation 12:17:

After the three and a half times God will raise up a people who will keep the commandments of God, have the gift of prophecy, preach true worship to the creator, restore the gospel, denounce the fornication of Babylon with the kings of the earth, under a divine manifestation of power will lead the world to take a stand for the seal of God or the mark of the beast. This

will be the end time Elijah with the power from heaven which will enlighten the world with its glory. (Revelation 18:1)

Review of the Ecclesiastical Elijah

- Jezebel introduced the apostasy (the mention of Jezebel provides a hint that we should study the entire Old Testament story because she cannot appear alone. She must appear with her fellow actors).
- In the times of Constantine, Jezebel began to flirt with the political system. In the times of Clovis, King of the Franks, the flirting had morphed into full-fledged fornication.
- Jezebel had daughters/false prophets who did her bidding. The daughters that were born from her are the apostate Protestant denominations that reflect her teachings and will eventually persecute the saints as the mother once did.
- Apostate Christianity during this period was an amalgamation of paganism with Christianity.
- Spiritual Jezebel morphed pagan sun worship into Sunday worship.
- During this period of apostasy there was no rain because there was an absence of true doctrine.
- Spiritual Jezebel was given a warning message and time to repent (1260 years) but she would not repent.
- There was a faithful spiritual Elijah during this period of apostasy (groups such as the Waldenses and Albigenses were mercilessly hunted down and slain) .
- God's faithful remnant was blamed for the calamities that existed in Europe.
- Spiritual Jezebel did all in her power to eradicate the remnant.
- God's faithful remnant fled and took refuge in the wilderness where it had a place prepared by God.
- God's faithful remnant was fed in the wilderness by God.
- The period of apostasy lasted for three and a half symbolic years.
- At the end of this period, the harlot was thrown into a sickbed.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #19 – Continued

The Apocalyptic Elijah

When will the Final Elijah Appear?

Malachi 4:5-6: God promised to send Elijah before the great and dreadful day of the Lord:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse.”

Malachi 4:1-3: The great and dreadful day of the Lord is the *second coming*:

“For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up,” says the LORD of hosts, “That will leave them neither root nor branch. But to you who fear My name the Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like stall-fed calves. 3 You shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do this,” says the LORD of hosts.”

Principles

Malachi 4:1-3: The Elijah of the middle Ages was not the final Elijah. The conclusion of the story has not been written. Jezebel was not slain, the false prophets were not slain, the great a terrible day of the Lord did not come and the church was not translated. We are to expect the final Elijah to complete the story

Revelation 6:9-11: The church has two stages of existence because the harlot has two stages of existence.

Revelation 13:3: The harlot has two stages of existence and so Elijah, the children of the harlot and Ahab must also have two stages of existence.

Revelation 2:22: She was cast into her sickbed and those who committed fornication with her into the great tribulation of the French Revolution:

*"The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a **restoration of her power**. "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, "his deadly wound was healed: and all the world wondered after the beast." Paul states plainly that the "man of sin" will **continue until the Second Advent**. 2 Thessalonians 2:3-8. To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: "All that dwell upon the earth shall worship him, whose names are not written in the book of life." Revelation 13:8. In both the Old and the New World, **the papacy will receive homage** in the honor paid to the Sunday institution that rests solely upon the authority of the Roman Church." GC, p. 578*

Elijah must appear **immediately before** the second coming of Jesus. Where in the Bible would we expect to find a description of this end time Elijah? The logical place to look would be in **Revelation**, the **last book** of the Bible. In the book of Revelation, the **trilogy of his opponents** must also appear because Elijah **never appears alone**.

In the Old Testament **literal Elijah** was sent with a message to **literal Israel**. His enemy was a **literal harlot**, who committed **literal fornication** with a **literal king** and had **literal false prophets** who promoted **literal worship** to the **literal sun god Baal**. At the end, the geographical, personal and ethnic limitations are **removed** and the persons in the Old Testament story become symbolic of **spiritual** and **worldwide systems**. In other words: Elijah, Israel, Jezebel, Ahab, Baal and his prophets all become symbolic of worldwide systems.

Apocalyptic Elijah's Three Enemies

- Elijah's three enemies show the relationship that exists among the protagonists in Satan's counterfeit trinity. Elijah had three enemies: the first was the **political ruler**, king Ahab, the second was the **harlot woman** Jezebel and the third was the **false prophets** of Baal who did the bidding of the harlot. These three enemies foreshadow the enemies of God's end time Elijah movement.
- The beast from the earth is called **the** False Prophet (Revelation 16:13). Notice that this is not **a** false prophet but **the** (the **definite article** is in the Greek) false prophet. He is a specific prophet with a **proper name**. And what is his proper name? His name is **Elijah**. But he is a **counterfeit Elijah**. And how do we know this? By his actions! In the Old Testament, Elijah had a trinity of enemies: **Ahab**, **Jezebel** and the **false prophets** of Jezebel. In Revelation we also have a trinity of enemies of God's end time people. These enemies are the **kings**, the **harlot**, the **counterfeit prophet Elijah**. Elijah made fire come down from heaven in the sight of men to prove that he was God's messenger. The false prophet will bring fire down from heaven to attempt to prove that he is God's messenger.

- The first enemy of the end-time Elijah is the **dragon** which represents the **kings of the earth** and the whole world who commit fornication with the harlot (Revelation 16:13, 14; 17:2; 18:3) .
- The second enemy of the end-time Elijah is identified as the **great harlot** who sits on many waters (Revelation 17:1). This great harlot deceived the nations by her sorcery (Revelation 18:23). She is also called the **beast**.
- This harlot is called the mother of harlots and of the abominations of the earth. If she is the mother then she must have harlot **daughters** (Revelation 17:5; see also, Revelation 2:20-23) who do her bidding. The daughters are also called the **false prophet**.
- The harlot sits upon many waters which means that she reigns over peoples, multitudes, nations and tongues (Revelation 17:1, 15).
- In order to fully comprehend the relationship among these three end time powers it is also necessary to study carefully the story of **John the Baptist** who was called Elijah by Jesus (Luke 1:17; Matthew 11:11-14; Matthew 17:10-13). The story of **Mark 6:18ff** is particularly important.

In the days of Elijah the message of Elijah was proved true when fire came down from heaven to consume the sacrifices he had placed on the altar. At the end of time the false prophet will counterfeit this miracle.

Elijah's Three Enemies

Let's first of all take a look at **Apocalyptic Elijah's enemies**:

Revelation 16:19: End time Babylon will be divided into three parts:

*"Now the great city was divided into **three parts**, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath."*

Revelation 16:13: The three parts are identified:

*"And I saw three unclean spirits like frogs coming out of the mouth of the **dragon**, out of the mouth of the **beast**, and out of the mouth of the **false prophet**."*

The Dragon

Revelation 12:1-3: The dragon

"And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born."

Ezekiel 29:3: Pharaoh, the civil ruler of Egypt, was called the **great dragon**:

*“Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the **great dragon** that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.” KJV*

In Revelation 12:3 we are told that the great dragon attempted to kill Jesus as soon as He was born. On the other hand, Matthew 2:16 tells us that political ruler, Herod the Great, was the dragon’s emissary. Thus, the dragon is a symbol of Satan working through the political rulers of the world.

In Revelation 19 we are told that the **kings of the earth**, the **beast** and the **false prophet** will battle against Christ. The question is: Where is the dragon in this equation? The answer is that the kings are the dragon in Revelation 19:19, 20 but the real dragon behind the scenes is Satan who appears in Revelation 20:1-3.

Ellen White described the meaning of the dragon symbol:

*“**Kings and rulers and governors** have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints--with those who keep the commandments of God and who have the faith of Jesus.” Testimonies to Ministers, p. 39*

The Beast/Harlot

Revelation 13:1, 2: Beast rules three and a half times and kills God’s people just like Jezebel

“Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.”

Revelation 17:1, 5: The literal harlot mother represents a worldwide harlot church

“Then one of the seven angels who had the seven bowls came and talked with me, saying to me, “Come, I will show you the judgment of the great harlot who sits on many waters. . .” And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.”

Revelation 17:15: She sits on the waters. She is a global Jezebel:

“Then he said to me, “The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.”

The False Prophet/Daughters

Revelation 13:11: This is an **image beast** which does everything to **please the first beast**. This beast does what the **first beast tells it** to do:

“Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon.”

Revelation 17:5: Daughters must have been born from her and after her, of course:

"And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH."

John XXIII and **Paul VI** addressed Protestants at the **Second Vatican Council** as daughters alienated from their **mother**.

Explain how Roman Catholicism **used the state** to accomplish her purposes. But in **1798 the state bucked her off its back** and therefore she has a deadly wound. (Revelation 13:3) She will get her power back by **persuading her daughters** to influence **the kings** to do what she wants. The harlot controls the **kings** through her **daughter** and thus she controls the people of God.

Kings – Mother – Daughters

Involved in the Occult

Revelation 18:23: She was involved in **witchcraft** just like Jezebel:

"The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived."

A Murderess

Revelation 17:6: A murderer of God's people:

"I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement."

Revelation 18:24:

"And in her was found the blood of prophets and saints, and of all who were slain on the earth."

Wine for the Nations

Revelation 14:8: She gives **wine** to the nations:

"And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication."

Mission and Message of Elijah

Malachi 4:5, 6: A message for God's own people to **return** to God:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. 6 And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."

Revelation 18:4: A message for **God's people**

*"And I heard another voice from heaven saying, "Come out of her, **my people**, lest you share in her sins, and lest you receive of her plagues."*

Revelation 14:6: The everlasting gospel:

"Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth--to every nation, tribe, tongue, and people."

Revelation 14:7: Call to worship the Creator:

". . . saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."

Revelation 14:9-11: Rebuke to those who practice false worship the beast or his image

Isaiah 66:22, 23: The Sabbath and worship

- At the end the issue will be the **Sunday** and **not the literal sun** (Baal).
- In principle it is the same to worship the sun as it is to worship on the Sunday. Protestants claim to worship Christ and at the same time they keep a pagan day in His honor. Where did Israel get Baal worship from? From paganism, of course. Where did the Christian world get Sunday worship from? From paganism, of course. This is really limping between two opinions.
- Who made the sun and the first day of the week? God did! Did God make these for worship? Of course not. They were made by man for worship.
- **Revelation 14:12:** The commandments of God:
"Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus."

Revelation 14:8: Rebuke of fornication with the kings:

"And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication."

Revelation 17:1, 2: Fornication with the kings:

"Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on many waters, 2 with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication."

Revelation 14:7: The hour of God's judgment. The message separates the righteous from the wicked. When the **message is finished** there are only two groups, one for salvation and the other for destruction: the grapes and the harvest:

". . . saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."

A Global Mt. Carmel

Revelation 18:1-5: A global Carmel where God's people will be called to make a decision for or against the Creator:

"After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. And he cried mightily with a loud voice, saying, 'Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury.' And I heard another voice from heaven saying, 'Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities.'"

Thousands in the Christian world will be **converted** to the Lord.

Revelation 14:14-20 After the Loud Cry message is preached there will be only **two groups**, those who have **God's Seal** and those who have the **mark of the beast**, the grapes and the harvest

Revelation 12:17: This power will **once again war** against God's people because they have the **gift of prophecy** like Elijah and they **keep the commandments** of God:

"And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ."

Calamities

Matthew 24:6-9. God's people will be **blamed** for the **calamities** and will have to **flee** like Elijah. This is the **same eschatological time frame** as Revelation because it is dealing with events which lead to the great final tribulation:

"And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. All these are the beginning of sorrows. Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake."

Tribulation and Flight

Matthew 24:15-20 God's people will once again have to **flee to desolate places**:

"Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be."

God's people will be sustained

"The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and suffer for want of food they will not be left to perish. That God who cared for Elijah will not pass by one of His self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous and supply their wants." GC, p. 629

Revelation 13:15: A death decree against God's people:

"He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed."

The end of the unfaithful pastors (Revelation 16:12)

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. "We are lost!" they cry, "and you are the cause of our ruin;" and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed." GC, pp. 655, 656

Revelation 17:16-17: The end of the **harlot system**:

"And the ten horns [kings] which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire."

Revelation 14:19-20:

"So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God. And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs."

Revelation 19 because you have the same elements such as the trampling of the winepress (19:15), the horses (19:14) and blood (19:21)

Revelation 19:17, 18: The great **banquet of the birds** and the beasts:

"Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the supper of the great God, that

you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great."

Revelation 19:1, 2: God has **judged and avenged** the blood of His people just like he did with Jezebel in the Old Testament:

"After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honor and power belong to the Lord our God! For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her."

Revelation 18:20: God **avenges** the blood of His people:

"Rejoice over her, O heaven, and you holy apostles and prophets, for God has avenged you on her!"

"Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Savior and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror." GC, pp. 640, 641

Matthew 24:29-31:

"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other."

Psalms 68:17:

"The chariots of God are twenty thousand, even thousands of thousands; the Lord is among them as in Sinai, in the Holy Place."

Ezekiel 1 adds to the picture.

II Kings 6:17:

"And Elisha prayed, and said, "LORD, I pray, open his eyes that he may see." Then the LORD opened the eyes of the young man, and he saw. And behold, the mountain was full of horses and chariots of fire all around Elisha."

"On each side of the cloudy chariot are wings, and beneath it are living wheels; and as the chariot rolls upward, the wheels cry, "Holy," and the wings, as they move, cry, "Holy," and the retinue of angels cry, "Holy, holy, holy, Lord God Almighty." And the redeemed shout, "Alleluia!" as the chariot moves onward toward the New Jerusalem." GC, p. 645

I Thessalonians 4:15-17:

“For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.”

There is a very **simple way** to find Elijah in the last days: Find those who are **preaching the same message** which Elijah preached. Also if you are with the **persecuted** you are on the right side. If you are a **persecutor** you will be on the wrong side!



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #19 – Continued

The Patience of the Saints

Introduction and Context

Revelation 15:2, 3:

*“And I saw something like a sea of glass mingled with fire, and those who have **the victory** over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God.”*

These verses describe the last generation of **living saints** who will gain the victory over the beast, his image, his mark and the number of His name. **How** did they gain the victory?

The expression “**patience of the saints**” is found **immediately before** the description of the trial of God’s people as they face the beast, his image and his mark. Revelation 13:10 is the bridge between the past and future careers of the beast.

Revelation 13:10:

*“He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the **patience and the faith** of the saints.”*

The expression “**patience of the saints**” is also found **immediately after** the mention of the beast, his image and his mark:

Revelation 14:12:

*“Here is the **patience** of the saints; here are those who keep the commandments of God and the **faith** of Jesus.”*

Who are the Saints and when do they live?

In the context of Daniel and Revelation the saints are God's faithful people who have endured persecution by the little horn, the beast and the harlot (Daniel 7:21, 25; Revelation 13:7, 10; 16:6; 17:6; 18:24). The end-time saints must be linked with the saints that were persecuted during the 1260 years. The same power that persecuted God's people in the past and made patience necessary will arise to even greater power in the future to persecute the saints once more.

The **saints** are to be identified as the **woman** of Revelation 12. Whereas in **Daniel 7:25** and **Revelation 13:5** the **saints** are persecuted by the **beast** and the **little horn** for 1260 years, in **Revelation 12:6** it is the **woman** who is persecuted by the **dragon** for the **same period**. Thus the **saints** are the same as the **woman**—the faithful church of Jesus Christ and the little horn is the dragon's emissary.

The "patience of the saints" must be understood in the context of the trials the church in the past and the trials it will suffer when the land beast raises up an image of the first beast and enforces on pain of death the mark of the beast. I believe that the best way to comprehend the meaning of the expression is to go to the parable of Jesus about the **persistent widow** which is found in **Luke 18:1-8** which we will do in a few moments. But before, here are the key texts that describe past and future persecutions:

Daniel 7:21-25: Past dimension:

*"I was watching; and the same horn was making war against **the saints**, and prevailing against them, until the Ancient of Days came, and a judgment was made in favor of **the saints** of the Most High, and the time came for **the saints** to possess the kingdom. "Thus he said: 'The fourth beast shall be a fourth kingdom on earth, which shall be different from all other kingdoms, and shall devour the whole earth, trample it and break it in pieces. The ten horns are ten kings who shall arise from this kingdom. And another shall rise after them; he shall be different from the first ones, and shall subdue three kings. He shall speak pompous words against the Most High, shall persecute **the saints** of the Most High, and shall intend to change times and law. Then **the saints** shall be given into his hand for a time and times and half a time."*

Revelation 13:5-8: Past dimension:

"And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven. It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation."

Revelation 12:13-17: Past and future dimension:

*"Now when the dragon saw that he had been cast to the earth, he **persecuted the woman** who gave birth to the male Child. But the woman was given two wings of a great eagle that she might fly into the wilderness to her place, where she is nourished for a **time and times and half a time** from the presence of the serpent. So the serpent spewed water out of his mouth like a flood after the woman that he might cause her to be carried away by the flood. But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. [**renewal of the war**]: And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ."*

Revelation 17:6: The future dimension:

"I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement."

Confirmation of the two stages of persecution according to Ellen G. White:

*"The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a **restoration of her power**. "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast" Verse 3. GC, p. 579*

*"When our nation [the United States] shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else that **giving life** [which means that it must have been dead] to the tyranny which has long been eagerly watching its opportunity to **spring again** [which means that the active despotism that existed before died only to live again] into **active** [which means that for a period the tyranny was inoperative] despotism." Testimonies for the Church, volume 5, p. 712*

*"When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,--when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,--it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will **give life** and **vigor** [which means that the corrupt faith of Rome must have been dead for a period] to the corrupt faith of Rome, **reviving** [which means that her tyranny and oppression of conscience were dead for a while] her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth." ST June 12, 1893*

Definition of Terms

What is meant by the word “patience”? In Greek there are two words which are translated ‘patience’ in English. One is the word *makrothumia* and the other is *hupomone*. The King James consistently translates the word *makrothumia* with the word ‘longsuffering’. The Greek word that is used in Revelation 14:12 is *hupomone* which means “to **persevere**, to **hang in there at all and every cost**, to **endure**, to be **steadfast**, it is an **independent, unyielding, defiant perseverance** in the face of aggressive misfortune and thus to a kind of courageousness”. (The Exegetical Dictionary of the New Testament)

The Parable of the Persistent Widow

Luke 18:1-8:

“Then He spoke a parable to them that men always ought to pray and not lose heart, saying: "There was in a certain city a judge who did not fear God nor regard man. Now there was a widow in that city; and she came to him, saying: 'Get justice for me from my adversary.' And he would not for a while; but afterward he said within himself, 'Though I do not fear God nor regard man, yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.'" Then the Lord said, "Hear what the unjust judge said. And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"

The Two Lessons of the parable

Luke 18:1:

*“Then He spoke a parable to them that men always ought to pray and **not lose heart** [never give up].”*

The Judge

Luke 18:2:

“... saying: ‘There was in a certain city a judge who did not fear God nor regard man.’”

Note: According to **Luke 18:7** the **judge** in the parable represents **God**. But the **comparison** between God and the judge is by way of **contrast**. Both the judge and God **delay** the meeting out of justice but at the end they both avenge the pliant but for **contrasting reasons**.

The Widow

Luke 18:3a:

“Now there was a widow in that city. . .”

In symbolic biblical passages a Woman represents **the church**. But this is not the church under **ordinary circumstances**—it is the church **totally destitute** of any earthly support. This is not an **ordinary** woman; she is a **widow—destitute of all human support**. She has been “cleaned out” by her adversary and her **only hope** against him lies in the intervention of the **judge** in a court proceeding to restore what rightfully belongs to her. One is reminded how the little horn persecuted the saints of the most high and prevailed against them until the judge sat down and gave a verdict in favor of the saints of the Most High (Daniel 7:21, 22).

As we have seen, in the book of **Revelation** the woman is employed as a **symbol** of the **Church** that is **persecuted** by the **dragon** (**Revelation 12:1, 6, 13, 14**).

According to the parable itself (Luke 18:7) the **widow** represents **God’s elect** [or saints] who cry out to Him **day and night** for **justice** against the **adversary**.

Scholars who have studied this parable agree that the widow’s husband most likely owed a **large sum of money** to a certain **creditor**. Upon his death, the creditor **repossessed all his belongings** and left the widow **totally destitute**. She had no **children**, no **home**, no **money** and no **friends**—she was alone, forsaken!!

The Widow’s Persistence

Luke 18:3b:

*“... and she **came** to him, saying, ‘Get justice for me from my **adversary**.’*

The verb “came” here is better translated (as in most modern versions) “**kept coming**” or “**continued coming**” because the verb in the Greek is a present continuous tense.

The sense of the verb is seen in **verse 5** where the judge says: “I will avenge her, lest by her **continual** coming she weary me.”

The widow did not come to the judge **only once** for justice and then **give up**. She had an **independent, unyielding, defiant** perseverance in the face of **aggressive misfortune**.

The Adversary (the Antidikon)

The **adversary or enemy** in the parable represents **Satan**

1 Peter 5:8:

*“Be sober, be vigilant; because your **adversary** [antidikon] **the devil** walks about like a roaring lion, seeking whom he may devour.’*

The Delay

Luke 18:4, 5:

*"And he would not **for a while**; but afterward he said within himself, 'Though I do not fear God nor regard man, yet because this widow **troubles me** I will **avenge** her, lest by her **continual coming** she weary me.' "*

The judge **delayed** in answering the widow's pleas. We are told that **"he would not for a while."**

Likewise, **God will delay** in answering the pleas of His elect during the **time of trouble**:

Luke 18:7:

"And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?"

The expression, *"though he bear long with them"* is variously translated.

The New International Version says: "Will he keep **putting them off**?"

The Jerusalem Bible has it: "even when he **delays** to help them?"

The Weymouth translation states: "although he **delays** vengeance on their behalf?"

It is clear that **God will delay** the deliverance of His people!! Yet the **contrast** between God and the judge is clear. Whereas the judge **capriciously delays** to answer the widow but in the end give her what she asks to **get her off his back**, **God delays to answer** his elect because **He loves them**.

The Punch Line

Luke 18:6-8:

*"Then the Lord said, 'Hear what the unjust judge said. And shall **God** [the judge] not **avenge** [over the adversary] His own **elect** [the widow] who **cry out day and night** to Him, though He **bears long** [the delay] with them? I tell you that He will **avenge them speedily**. **Nevertheless**, when the Son of Man comes, will He **really find faith** [the kind of faith the widow had] on the earth?"*

The Time Frame

Though this parable teaches universal truths that are applicable to all people in all ages, it has a special relevance for God's people at the end of time. To what **particular time** in human history does this parable apply to?

Preceding Context:

Luke 17:26-37: The second coming of Jesus

Succeeding Context:

Luke. 18:8: The **second coming** of Jesus

We have seen that the **judge** represents **God**, the **adversary** represents **Satan**, the **widow** symbolizes the **church in dire straits** and the **delay** represents the time **God delays** in answering the prayers of His people:

"Soon after they had commenced their earnest cry, the angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not. He said, "The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism." EW, p. 272

Special End Time Application

Christ describes **the elect** as living especially in the midst of the **final time of trouble** when they will be **persecuted** and have to **flee** and **leave everything behind**.

Those who are expecting to go to heaven in a **pre-tribulation rapture** will find themselves in the midst of the tribulation without the necessary faith to withstand the loss of all. We must learn to **pray** and to **trust** God now in the easy times.

Matthew 24:22, 24: Jesus identified the elect in the end time

*"And except those days [the final time of trouble and tribulation] should be **shortened** there should no flesh be saved: but for the **elect's sake** those days shall be **shortened**. . . For there shall arise false Christs and false prophets and shall shew great signs and wonders insomuch that, if it were possible, they shall deceive **the very elect**." (Matthew 24:22, 24)*

There is a **time of trouble** coming that is so great that the **most fertile imagination** cannot begin to grasp it. Jesus spoke of this time.

The Widow

The Elect represent the **144,000 living saints** who will go **victoriously** through the tribulation. They will with **unflinching perseverance** face the **beast** and his **image** and they will **refuse the mark** even on pain of death.

The Adversary

The adversary represents **Satan** who will totally **strip** God's people of every **earthly support**. By delaying his intervention, God will disconnect His people from everything that binds them to planet earth.

Crying Out

The expression "cry out" in the parable translates the Greek word ***boao***. This is a **very intense word** which describes a person crying out in **agony** and **anguish**.

This word is used in **Matthew 27:46** to describe the agony of Jesus on the cross:

"About the ninth hour Jesus cried out [boao] in a loud voice, "Eli, Eli, lama sabachthani?"-which means, "My God, my God, why have you forsaken me?"

The Delay

God's people will not be delivered immediately. They will go through the time of trouble and **feel forsaken** of God and yet they will **still cling** to Him with an unyielding faith. This will be the **Gethsemane** experience of God's people. It will also be their **Calvary**. They will **feel forsaken** of God but they will **commend themselves** to Him.

This period of delay during the terrible outpouring of God's wrath is described in **Isaiah 54:7, 8**:

*"For a **mere moment** I have **forsaken you**, but with great mercies I will gather you. With a little wrath I **hid My face** from you **for a moment**; but with everlasting kindness I will have mercy on you," says the LORD, your Redeemer."*

Old Testament Examples

The experience of Jacob

- The story is found in **Genesis 32**
- His brother [the *antidikōn*] was coming with 400 armed men to destroy Jacob
- Jacob and his family were **totally defenseless**
- Jacob **feared** that his brother would destroy him and his family
- Jacob alone poured out his heart to God in **prayer**
- He **struggled** with Jesus all night
- He **refused to let Jesus go** until Jesus blessed him
- Jesus **blessed** him and changed his name

Genesis 32:24-31:

"Then Jacob was left alone; and a Man wrestled with him until the breaking of day. Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. And He said, "Let Me go, for the day breaks." But he said: "I will not let You go unless You bless me!" So He said to him, "What is your name?" He said, "Jacob." And He said: "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed." Then Jacob asked, saying, "Tell me Your name, I pray." And He said: "Why is it that you ask about My name?" And He blessed him there. So Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved."

Daniel 12:1 picks up on this:

“At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble such as never was since there was a nation, even to that time [same expression in Matthew 24]. And at that time your people shall be delivered, everyone who is found written in the book.”

“Jacob's history is also an assurance that God will not cast off those who have been deceived and tempted and betrayed into sin, but who have returned unto Him with true repentance. While Satan seeks to destroy this class, God will send His angels to comfort and protect them in the time of peril. The assaults of Satan are fierce and determined, his delusions are terrible; but the Lord's eye is upon His people, and His ear listens to their cries. Their affliction is great, the flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire. God's love for His children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace of fire; their earthliness must be consumed, that the image of Christ may be perfectly reflected.” GC, p. 621

The Experience of Job

There are all the elements of the parable in the story of Job. There is the widow who has lost all [Job], the adversary who takes all from the widow [Satan], the crying out day and night [Job], the delay [God does not immediately deliver Job], and the final deliverance and rewarding of Job.

- Job **lost everything** he had: Children, wife, friends, possessions, health.
- He was **accused by Satan** before the heavenly courts.
- He **pleaded with God** for an explanation of his sufferings.
- **God delayed** His answer until chapter 38. Yet Job did not let go of the hand of God: **“Though He slay me, yet will I trust in Him.” (Job 13:15)**
- In the end, Job's **prayers were answered** and his cause was vindicated!

The Three young men in the fiery furnace

- The widow: The three young men stand before the beast, His image and his number and mark.
- The adversary: Satan and the king.
- The delay and time of trouble: They had to go through the tribulation. God did not deliver them before they went through the furnace.
- The judge: Jesus who delivers them.
- Their faith and patience: Willing to go even to death for Jesus.

New Testament Examples

The Woman of Canaan

Perseverant prayer is also illustrated by the story of the woman of Canaan who pleaded with Jesus to heal her daughter (Matthew 15:21-28).

- In spite of the fact that Jesus kept putting her off
- Ignoring her
- Hearing the disciples chastise her
- Saying he was sent only to the lost sheep of Israel
- Apparently calling her a dog
- She boldly continued coming
- Jesus rewarded her by healing her daughter and saying to her: "O woman, great is thy faith."

The Experience of Jesus

All the elements of this parable are present in the passion of Jesus in the Garden and on the Cross.

The adversary who tortured Jesus was Satan. (Luke 22:53)

Jesus had nothing on earth to lean upon. His disciples forsook him (Mt. 26:56). He did not even have any clothes on His back. (Mt. 27:35)

He pleaded with His Father to take away the cup if it were possible. (Mt. 26:39-44)

Yet the answer did not appear to come, it was delayed. Jesus felt forsaken of His own Father. (Mt. 27:46)

But on the glorious resurrection morning He was vindicated and the hosts of darkness fled.

Hebrews 5:7 describes the perseverant faith of Jesus:

"... who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear."

Why the Delay with Jesus?

Hebrews 5:8:

"... though He was a Son, yet He learned obedience by the things which He suffered."

Job 23:10: "When he [God] has tried me, I shall come forth as gold."

Isaiah 48:10:

"Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction."

I Peter 5:6-8:

"Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you. Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour."

*"The Lord permits trials in order that we may be **cleansed from earthliness**, from **selfishness**, from harsh, unchristlike traits of character. He suffers the deep waters of affliction to go over our souls in order that we may know Him and Jesus Christ whom He has sent, in order that we may have deep heart longings to be cleansed from defilement, and may come forth from the trial purer, holier and happier. Often we enter the **furnace of trial** with our souls darkened with selfishness; but if **patient** under the crucial test, we shall come forth reflecting the divine character." Christ Object Lessons, p. 175*

The Unanswered Question is answered

Luke 18:8:

"Nevertheless, when the Son of man comes, shall he find faith on the earth?"

This question is answered in **Revelation 13: 10** and **14:12:**

*"Here is the **patience** [better, "perseverance"] of the saints: here are they that keep the commandments of God, and the **faith** of Jesus."*

"Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected they will be forced to learn under a terrible pressure of discouragement." GC, p. 622



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #21

The Importance of the Sanctuary in the Study of Prophecy

Principle #12: Consider the importance of the sanctuary in the understanding of Bible Prophecy (Chart: The Sanctuary in Revelation)

It is absolutely indispensable to understand the Hebrew Sanctuary in order to comprehend the prophecies of Daniel and Revelation

- The importance of John 14:1-3 and its relationship to Hebrews and Revelation: How does Jesus prepare a place for us?
- Example: The book of Revelation follows the sanctuary sequence in its proper order.
- The Most Holy Place focus of each major portion of the book of Revelation.
- The sanctuary focus in the book of Daniel.

Salvation History and the Sanctuary in Revelation



Things to keep in mind as you study this chart:

1. The book of Revelation is not written in strict chronological order. It functions on the principle of climax and anticlimax. It often presents "flashbacks" and "foretastes."
2. Each major section of Revelation has a Sanctuary introduction which not only clarifies when the vision historically begins but also the direction toward which the vision is flowing.
3. There is a 'sanctuary progression' in the book of Revelation from the Court to the Holy Place and from the Holy to the Most Holy Place. When the ministry of the Most Holy Place concludes at the end of the 1,000 years, then Jesus will physically return to the court (earth) from whence He ascended to Heaven.
4. Each Heavenly event in Revelation has its corresponding earthly repercussion and reflections. Jesus does nothing in Heaven in a vacuum.
5. The Church on earth is a spiritual reflection or the literal Heavenly Temple.
6. I have included the scapegoat and the cutting off of the wicked after the 1,000 years as part of the Most Holy Place ministry because these events are included in the 'Day of Atonement' chapters of Leviticus 16 and 23.
7. At the present, there exists a gulf between Heaven and earth. Christ is physically present in a literal Heavenly Temple. He is also spiritually present with His spiritual temple on earth (the Church). The goal of salvation history is to join the physical and spiritual realities at the end so that Jesus and His people can not only experience spiritual fellowship but physical fellowship forever. The sanctuary service illustrates the steps which Jesus must take so that He and His people can live together in fellowship in a perfect universe that has been freed from the curse of sin.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #21 – Continued

The Binding and Burning of Azazel

What typological relationship exists between the earthly tabernacle and the heavenly sanctuary?

Hebrews 8:1-5 *“Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the _____, ² a Minister of the sanctuary and of the _____ tabernacle which the Lord erected, and not man. ³ For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer. ⁴ For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; ⁵ who serve the _____ and _____ of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “See that you make all things according to the _____ shown you on the mountain.”*

Note: It is very clear that the heavenly sanctuary is the great original of which the earthly sanctuary was a copy and shadow. The heavenly sanctuary is more real than the earthly as substance is more concrete and real than a shadow.

Review of the Daily Service

There were four key places in the Hebrew sanctuary: The encampment, the court, the holy place and the most holy place. Needy sinners were found in the encampment. The court represented sacrifice, the holy place intercession and the most holy place judgment. The court pointed to Christ’s earthly ministry and the holy and most holy places symbolized His heavenly ministry.

In the daily service, the uncleanness, transgressions and sins of individuals were transferred from the encampment to the victim, to the sanctuary. In the yearly service the sins were transferred via Christ from the sanctuary to the Scapegoat Azazel.

The Day of Atonement Ritual

At what location were the two goats presented before the Lord on the Day of Atonement?

Leviticus 16:7:

"He shall take the two goats and present them before the Lord at the _____ of the tabernacle of meeting."

Note: The two goats were presented at the door of the tabernacle of meeting. This means that the LORD's goat was sacrificed in the court and the sins were placed upon the head of Azazel in the court as well.

What was done with the goat which had been dedicated to the LORD?

Leviticus 16:8-9:

"Then Aaron shall cast lots for the two goats: one lot for the _____ and the other lot for the _____. And Aaron shall bring the goat on which the Lord's lot fell, and offer it as a _____ offering."

What was done with the sins of Israel on the Day of Atonement?

Leviticus 16:16:

"So he shall make atonement for the Holy Place, because of the _____ of the children of Israel, and because of their _____, for all their _____; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness."

Note: In Leviticus 1-15 the words "uncleanness," "transgressions," and "sins" are almost always in the singular. But in Leviticus 16 they are plural. The reason for this is that while the individual is in view in Leviticus 1-15, the congregation is in view in Leviticus 16.

What happened to the Israelites who failed to enter into the spirit of the Day of Atonement?

Leviticus 23:29-30:

*"For any person who is not afflicted in soul on that same day **shall be** _____ off from his people. And any person who does any work on that same day, that person **I will** _____ from among his people."*

Before whom was the scapegoat presented on the Day of Atonement?

Leviticus 16:10:

"But the goat on which the lot fell to be the scapegoat shall be presented _____ before the Lord, to make _____ upon it, and to let it go as the scapegoat into the wilderness."

What ritual actions were performed with the scapegoat on the Day of Atonement and where was he sent after the sins of Israel had been placed upon him?

Leviticus 16:20-22:

*"And when he has made an _____ of atoning for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat. Aaron shall lay both his _____ on the head of the live goat, _____ over it all the **iniquities** of the children of Israel, and all their **transgressions**, concerning all their **sins**, putting them on the _____ of the goat, and shall send it away into the _____ by the hand of a suitable man. The goat shall bear on itself all their iniquities to an _____ land; and he shall release the goat in the wilderness."*

Note: The iniquities, transgressions and sins of Israel were transferred from the sanctuary to Azazel on the Day of Atonement. The goat was then sent to the wilderness, a land with no inhabitants.

What was the condition of Israel at the conclusion of the Day of Atonement?

Leviticus 16:30:

"For on that day the priest shall make atonement for you, to _____ you, that you may be _____ from all your _____ before the Lord."

Note: The Day of Atonement ritual was carried out only for the children of Israel. Only those who claimed to serve the LORD came into view. At the end of the Day, the record of Israel's sins was wiped out.

Did God have a clean sanctuary and a clean people at the end of the Day of Atonement?

Leviticus 16:33:

"And he shall make an atonement for the holy _____, and he shall make an atonement for the _____ of the congregation, and for the _____, and he shall make an atonement for the _____, and for all the _____ of the congregation."

"Then he shall make atonement for the Holy _____, and he shall make atonement for the _____ of meeting and for the _____, and he shall make atonement for the _____ and for all the _____ of the assembly."

Penalty Proportionate to the Crime

In the parable of the faithful and wise steward, how did Jesus indicate that on the Day of Judgment the punishment of the wicked will be proportionate to their crime?

Luke 12:42-48:

"And the Lord said, 'Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? Blessed is that servant whom his master will find so doing when he _____. Truly, I say to you that he will make him ruler over all that he has. But if that servant says in his heart, 'My master is

delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk, the master of that servant will _____ on a day when he is not looking for him, and at an _____ when he is not aware, and will cut him in two and appoint him his portion with the unbelievers. And that servant who _____ his master's will, and did not prepare himself or do according to his will, shall be beaten with _____ stripes. But he who did not know, yet committed things deserving of stripes, shall be beaten with _____. For everyone to whom _____ is given, from him much will be required; and to whom much has been committed, of him they will ask the _____."

What will determine the punishment of the wicked?

Revelation 20:12:

"And I saw the dead, small and great, standing before God, and _____ were opened. And another _____ was opened, which is the Book of Life. And the dead were _____ according to their _____, by the things which were written in the books."

When will the work of judgment described in Revelation 20:12 take place?

Revelation 20:4:

"And I saw thrones, and they sat on them, and _____ was committed to them. Then I saw the souls of those who had been _____ for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they _____ and _____ with Christ for a thousand years."

I Corinthians 6:1-3:

"Dare any of you, having a matter against another, go to _____ before the unrighteous, and not before the saints? Do you not know that the saints will judge the _____? And if the world will be judged by you, are you unworthy to _____ the smallest matters? Do you not know that we shall judge _____? How much more, things that pertain to this life?"

Will the wicked be able to see the reason for their perdition?

Revelation 20:13:

"The sea _____ up the dead who were in it, and Death and Hades _____ up the dead who were in them. And they were judged, each one according to his works."

After the thousand years, how much time will transpire between Satan's release from prison (when the wicked dead live again) and the moment when the wicked are prepared to attack the city?

Note: There can be no doubt that a significant amount of time will pass between the descent of the city and the moment when the fire descends from heaven. Notice the following significant statement from Ellen G. White:

“There [outside the city] are kings and generals who conquered nations, valiant men who never lost a battle, proud, ambitious warriors whose approach made kingdoms tremble. In death these experienced no change. As they come up from the grave, they resume the current of their thoughts just where it ceased. They are actuated by the same desire to conquer that ruled them when they fell.

*“[1] **Satan consults with his angels and [2] then with these kings and conquerors and mighty men.** They look upon the strength and numbers on their side, and declare that the army within the city is small in comparison with theirs, and that it can be overcome. [3] **They lay their plans** to take possession of the riches and glory of the New Jerusalem. All immediately begin to [4] **prepare for battle.** Skillful artisans [5] **construct implements of war.** Military leaders, famed for their success, [6] marshal the throngs of warlike men into companies and divisions.*

*“At last the order to advance is given, and the **countless host** moves on--an army such as was never summoned by earthly conquerors, such as the **combined forces of all ages since war began on earth** could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. **With military precision the serried ranks advance** over the earth's broken and uneven surface to the City of God. By command of Jesus, the gates of the New Jerusalem are closed, and the armies of Satan surround the city and make ready for the onset.” GC, p. 664. Bold is mine.*

*Besides what Ellen White states above, there will be a period of time during which the wicked will be able to **see the record** of their lives and they will also behold the entire history of the human race reenacted before them in panoramic vision. These are the same records that it took one thousand years for the saints to review (see, GC, pp. 665-669).*

The Destruction of the Wicked

How does the apostle John describe the destruction of the wicked?

Revelation 20:7-9:

“Now when the thousand years have _____, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the _____ of the sea. They went up on the breadth of the earth and _____ the camp of the saints and the beloved city. And _____ came down from God out of heaven and _____ them.”

What description is provided in Revelation 20:14-15 regarding the final destruction of the wicked?

“Then Death and Hades were cast into the _____ of fire. This is the _____ death. And anyone not found written in the Book of Life was _____ into the lake of fire.”

How does Revelation 20:10 describe the destruction of Satan?

"The _____ who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are [were cast]. And they will be _____ day and night _____ and ever [for ages and ages]."

Will there be a weekly and monthly cycle after the fire falls from heaven?

Isaiah 66:22-23:

"For as the _____ heavens and the new earth which I will make shall remain before Me," says the Lord, "So shall your descendants and your name remain. And it shall come to pass that from one New _____ to another, and from one _____ to another, all flesh shall come to _____ before Me," says the Lord."

What will God's people do every month as they come to worship before the Lord?

Revelation 22:1-2:

"And he showed me a pure river of water of life, clear as crystal, proceeding from the _____ of God and of the Lamb. In the middle of its street, and on either side of the river, was the _____ of life, which bore twelve fruits, each tree yielding its fruit every _____. The leaves of the tree were for the healing of the nations."

If there will be a weekly and monthly cycle, how do we explain Revelation 21:23?

"The _____ had no _____ of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light."

What spectacle will the saints see as they come and go from the presence of the Lord?

Isaiah 66:24:

"And they shall go forth and look upon the _____ of the men who have transgressed against Me. For their _____ does not die and their fire is not quenched. They shall be an _____ to all flesh."

According the Ellen G. White, for how long will the saints contemplate this grotesque spectacle?

*"Then I saw thrones, and Jesus and the redeemed saints sat upon them; and the saints reigned as kings and priests unto God. Christ, in union with His people, judged the wicked dead, comparing their acts with the statute book, the Word of God, and deciding every case according to the deeds done in the body. Then they meted out to the wicked the **portion** which they must suffer, **according to their works**; and it was written against their names in the book of death. Satan also and his angels were judged by Jesus and the saints. **Satan's punishment was to be far greater than that of those whom he had deceived. His suffering would so far exceed theirs as to bear no comparison with it. After all those whom he had deceived had perished, Satan was still to live and suffer on much longer.**" EW, pp. 290-291.*

*"Satan rushes into the midst of his followers and tries to stir up the multitude to action. But fire from God out of heaven is rained upon them, and the great men, and mighty men, the noble, the poor and miserable, are all consumed together. **I saw that some were quickly destroyed, while others suffered longer.** They were punished according to the deeds done in the body. **Some were many days consuming,** and just as long as there was a portion of them unconsumed, all the sense of suffering remained. **Said the angel, "The worm of life shall not die; their fire shall not be quenched as long as there is the least particle for it to prey upon."***

*Satan and his angels **suffered long.** Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls which he had caused. Then I saw that Satan and all the wicked host were consumed, and the justice of God was satisfied; and all the angelic host, and all the redeemed saints, with a loud voice said, "Amen!" EW, pp. 294-295.*

How does Ellen White describe the new earth after Satan and his angels and the wicked are eradicated?

"Said the angel: 'Satan is the root and his children are the branches. They are now consumed root and branch. They have died an everlasting death. They are never to have a resurrection, and God will have a clean universe.' I then looked and saw the fire which had consumed the wicked, burning up the rubbish and purifying the earth. Again I looked and saw the earth purified. There was not a single sign of the curse. The broken, uneven surface of the earth now looked like a level, extensive plain. God's entire universe was clean, and the great controversy was forever ended. Wherever we looked, everything upon which the eye rested was beautiful and holy. And all the redeemed host, old and young, great and small, cast their glittering crowns at the feet of their Redeemer, and prostrated themselves in adoration before Him, and worshiped Him that liveth forever and ever. The beautiful new earth, with all its glory, was the eternal inheritance of the saints. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, was then given to the saints of the Most High, who were to possess it forever, even forever and ever." EW, p. 297

The Everlasting Unquenchable Fire

How does the book of Genesis describe the destruction of Sodom and Gomorrah?

Genesis 19:24:

"Then the Lord _____ brimstone and fire on Sodom and Gomorrah, from the Lord out of the _____."

What quality of fire destroyed Sodom and Gomorrah?

Jude 7:

"As Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of _____ fire."

Were Sodom and Gomorrah ever extinguished?

2 Peter 2:6:

". . . and turning the cities of Sodom and Gomorrah into _____, condemned them to destruction, making them an example to those who afterward would live ungodly. . ."

Has the fire which consumed Sodom and Gomorrah ever been extinguished?

Hebrews 12:28-29 (see also Deuteronomy 4:23, 24):

"Take heed to yourselves, lest you forget the covenant of the Lord your God which He made with you, and make for yourselves a carved image in the form of anything which the Lord your God has forbidden you.²⁴ For the Lord your God is a _____ fire, a jealous God."

In what sense can God be understood as a consuming fire?

Exodus 24:16-17:

"Now the _____ of the Lord rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud. The sight of the _____ of the Lord was like a _____ fire on the top of the mountain in the eyes of the children of Israel."

Before the throne of God in the New Jerusalem is a sea of glass. What is the appearance of that sea?

Revelation 15:2:

"And I saw something like a sea of glass _____ with _____, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God."

Who will actually be able to live in the midst of the eternal devouring fire?

Isaiah 33:14-17:

"Who among us shall dwell with the _____ fire? Who among us shall dwell with _____ burnings?" He who walks _____ and speaks uprightly, he who despises the gain of oppressions, who gestures with his hands, refusing _____, who stops his ears from hearing of bloodshed, and shuts his _____ from seeing evil: He will dwell on high; his place of defense will be the fortress of rocks; bread will be given him, his water will be sure. Your eyes will _____ the King in His beauty; they will see the land that is very far off."



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #21 – Continued

On the meaning of *aion* and *olam*

In **Revelation 20:10** we are informed that Satan will be tormented in the fires of hell “forever and ever.” Our first item of business is to analyze the word “torment.” The Greek word that is translated ‘torment’ is *basanizo* and there is no doubt that it refers to conscious torment. For example, it is used in **Revelation 12:2** to describe birth pangs. Clearly the woman who is in travail is consciously feeling the pain of childbirth.

In **Matthew 8:29** the evil spirits ask Jesus whether he has come to torment them before their time. Once again the idea of conscious torment and suffering is intended. Here the spirits are referring perhaps to their final punishment in the fires of hell.

A significant use of the word is found in **Revelation 9:5** where the scorpions from the abyss are given the command to torment men for five months. That conscious torture is intended is shown by the fact that the scorpions **do not kill** but rather inflict pain and torment.

In **Revelation 18:7, 10, 15** the word is used to describe the pain and anguish which the citizens of end time Babylon will feel when she falls. There can be no doubt that conscious torment is intended in these verses.

It is clear that the word *basanizo* in Revelation 20:10 is graphically describing the future **conscious torment** of Satan in the fires of hell. Up to here there is no problem because the Bible consistently teaches that Satan and his angels will be tormented in the post-millennial lake of fire (cf. Matthew 25:41). But a serious problem surfaces when we realize that Revelation 20:10 states that this torment will last ‘forever and ever’ (*aioonas toon aioonoon*). Are we to understand that the pain and anguish of Satan is to last forever, that is to say, shall never cease? Perhaps it would be a good idea to examine the meaning of the word ‘forever’ in the New Testament. Several non-Adventist scholars have weighed in to explain that the word *aion* (and its Old Testament counterpart) in itself does not necessarily mean ‘without end.’ Let’s take a look at some of their comments.

*"The word `olam [the Hebrew equivalent of the Greek aion] has related forms in various ancient Near Eastern languages, all of which describe lengthy duration or distant time. The idea seems to be quantitative rather than metaphysical. Thus in Ugaritic literature, a person described as `bd `lm was a 'permanent slave,' the term `lm (the same as the Hebrew `olam) **expressing a period of time that could not be measured other than as lengthy duration.**"*

*"Only in rare poetic passages such as Psalms 90:2 are temporal categories regarded inadequate to describe the nature of God's existence as 'el `olam. In such an instance, the Creator is deemed to have been "from everlasting to everlasting"; but even this use of `olam expresses the idea of **continued, measurable existence rather than a state of being independent of temporal considerations.**" Vine's Expository Dictionary of Biblical Words, Thomas Nelson Publishers, 1985*

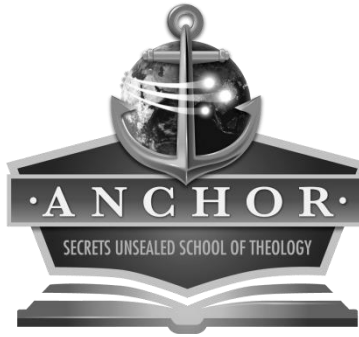
*"The LXX generally translates olam by aion which has essentially the same range of meaning. That **neither the Hebrew nor the Greek word in itself contains the idea of endlessness** is shown both by the fact that they sometimes refer to events or conditions that occurred at a definite point in the past, and also by the fact that sometimes it is thought desirable to repeat the word, not merely saying 'forever,' but 'forever and ever.'" Allan Macrae, Theological Wordbook of the Old Testament, volume 2, pp. 672-673 (Macrae is president and professor of theology at the Biblical School of Theology, Hatfield, Pennsylvania).*

*"In general, the word depicts **that of which the horizon is not in view**, whether the horizon be at an infinite distance. . . or whether it lies no further than the span of a Caesar's life." James Hope Moulton and George Milligan, The Vocabulary of the Greek New Testament (London: Hodder and Stoughton, 1952), p. 16.*

*"In the Plural aion formulae the meaning of aion merges into that of a **long but limited stretch of time**. In particular, aion in this sense signifies the time or duration of the world, i. e., time as limited by creation and conclusion. At this point we are confronted by the remarkable fact that in the Bible the same word **aion is used to indicate two things which are profoundly antithetical, namely, the eternity of God and the duration of the world.** This twofold sense, which aion shares with the Hebrew olam, points back to a concept of eternity in which eternity is identified with the duration of the world." Gerhard Kittel, Theological Wordbook of the Old Testament, volume 1, p. 202*

*"In order to bring out more fully the stricter concept of eternity, religious usage generally prefers the plural. . . But the plural presupposes knowledge of a plurality of aiones, of ages and periods of time whose infinite series constitutes eternity. **Thus the idea of prolonged but not unending time is also present in the aion formulae.** . . The concepts of **limited and unlimited time merge in the word aion.** The implied inner contradiction is brought to light in the expression xronoi aionioi which is used as an equivalent of the plural in Romans 16:25; 2 Timothy 1:9; Titus 1:2; for eternal times is strictly a contradiction in terms." Gerhard Kittel, Theological Wordbook of the New Testament, volume 1, p. 202*

Revelation 20:10 cannot be made to contradict Ezekiel 28:18, 19 or Malachi 4:1, 3. Malachi explains that neither root (Satan) nor branch (his followers) will be left when the fire finishes its work. Likewise Ezekiel explains that Satan will be reduced to ashes and will never be any more. How is it possible that he will never be anymore and will be reduced to ashes if he is burning throughout the ceaseless ages of eternity? Scripture must be consistent with itself. Revelation 20:10 must then mean that the burning will be unto the ages of the ages or as the 2000 Reina-Valera Spanish version reads: “por los siglos de los siglos” (for centuries and centuries). If certain wicked people will burn for many days for their own individual sins, how long will Satan burn if he is to bear the ultimate responsibility for the sins of all the righteous plus all his own? Just do the math!!



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #21 – Continued

In Antichrist’s Sanctuary - Part #1

A False Impression

1 Thessalonians 4:15-17: Paul described the Second Coming of Jesus and the Thessalonians assumed that Jesus would come in their lifetime:

“For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.”

2 Thessalonians 2:1, 2: Paul warned the Thessalonians not to believe people who said that Jesus had already come:

“Now, brethren, concerning the coming [parousia] of our Lord Jesus Christ and our gathering together to Him [not his gathering to us], we ask you not to be soon shaken in mind or troubled, either by spirit [prophetic vision or dream] or by word [because someone says so] or by letter, as if from us, as though the day of Christ had come.”

The Apostasy

2 Thessalonians 2:3: The ‘apostasy’ would take place before the Second Coming of Jesus. Paul was not referring to apostasy en general. He had a very particular apostasy in mind, the one that is described in Daniel 8 and 9:

“Let no one deceive you by any means; for that Day [of the Parousia] will not come unless the [Not ‘an’ apostasy but THE apostasy. This is not just apostasy in general, it is a specific, definite apostasy] falling away [apostasias: In classical Greek it is used of a boat that is drifting away from port] comes first, and the man of sin is revealed, the son of perdition”

The Man of Sin

2 Thessalonians 2:3: The antichrist is called the man of sin because he teaches people to transgress God's holy law:

"Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition."

1 John 3:4: Sin is the transgression of the law of God. There are two key words 'man of sin' and 'man of lawlessness':

"Whoever commits sin also commits lawlessness, and sin is lawlessness."

Daniel 7:25: Picture of the little horn:

"He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time."

Is Revealed

2 Thessalonians 2:3: The expression 'is revealed' is the antonym of 'concealed'. The Man of Sin is not revealed until the apostasy takes place:

"Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition."

The word 'revealed' means 'unveiled'. The epistles of John indicate that some were already attacking the commandments of God even in his day.

The Son of Perdition

2 Thessalonians 2:3: The expression 'son of perdition' is reminiscent of Judas Iscariot. In fact this name is found only in John 17:12 and here in 2 Thessalonians 2:

"Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition."

Judas Iscariot

John 17:12: Judas Iscariot was called by the same name so the personality profile of the antichrist must be similar to that of Judas:

"While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled."

The Nature of Antichrist

There is this fundamental misunderstanding in evangelical world about what the antichrist is like. With a few notable exceptions, they teach that the antichrist will be an evil apostate,

blasphemous individual who will arise in the future and **sit in a rebuilt Jerusalem Temple**. But, will the antichrist be an individual or a system of counterfeit religion?

- Virtually all commentators agree that the **man of sin**, the **little horn** and the **beast** all represent the **same power**. In prophecy a beast represents a **kingdom**, not an individual person.
- The **little horn** and the **beast** are said to **rule for 1260 years**. It is rather obvious that **no person** has lived this long.
- This man of sin **already existed** while **Paul was alive** but was restrained. The same man of sin will **continue to exist** until the second coming of Christ who will destroy him with the brightness of His coming. There is **no apostate person** that I know of who has lived **from Paul's day until the Second Coming of Jesus**.
- The expression 'man of sin' (masculine/singular) would seem to denote an **individual**. However, the same masculine/singular form is used in other settings where a **succession of persons** is described. For example, in **Hebrews 9:7** the expression '**high priest**' refers to the office of the priesthood. Similarly, in **1 Samuel 8:11** a **succession of kings** is described with the expression '**the king**'. In **Revelation 12** the church of all ages is called '**the woman**'. Finally, in **2 Timothy 3:17** the expression '**man of God**' refers to Christians in all times and places.

Scripture teaches that the antichrist will be **like Judas**—a **covetous, conniving**—a politically **ambitious insider** who **professes loyalty** to Jesus and yet is working **in secret behind his back** to **undermine** and **betray** him.

Though I disagree with Dave Hunt's **futuristic concept of the antichrist**, he is right **on target** when he describes the **antichrist's character**:

*"While the Greek prefix 'anti' generally means 'against' or 'opposed to,' it can also mean 'in the place of' or 'a substitute for.' The Antichrist will embody both meanings. He will **oppose Christ while pretending to be Christ**. Instead of a **frontal assault** against Christianity, the evil one will **pervert the church from within** by posing as its founder. He will cunningly misrepresent Christ while **pretending to be Christ**. And right here is where the plot thickens. If the Antichrist will indeed pretend to be the Christ, then his **followers must be 'Christians!'**" Dave Hunt, Global Peace, p. 7-8.*

Let's take a **quick glimpse** at the **profile** of Judas in order to ascertain what the antichrist will truly be like:

A High Octane Administrator

*"He was of **commanding appearance**, a man of **keen discernment** and **executive ability**, and they [**the disciples**] commended him to Jesus as one who would greatly assist Him in His work. They were surprised that Jesus received him so coolly." DA, p. 294*

Judas Coveted Political Power

John 6:15: All during the ministry of Jesus, Judas wanted an earthly political kingdom. Contrary to what many believe, it was not his plan to betray Jesus so that He would be killed. He betrayed Jesus to force His hand to take over the political throne. When Jesus did not take over the throne, Judas committed suicide.

When Jesus fed the 5,000 the crowd wanted to crown him king, and the ringleader was Judas:

"Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone."

"Notwithstanding the Savior's own teaching, Judas was continually advancing the idea that Christ would reign as king in Jerusalem. At the feeding of the five thousand he tried to bring this about". DA, p. 718

Covetous of Money

John 12:4-6: Judas was covetous of money although he feigned to have the interests of the poor at heart. The two things that Judas wanted were money and power. When Jesus refused both, Judas chose to betray Him to force His hand:

"But one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, "Why was this fragrant oil not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it."

Luke 22:3-6: Judas betrayed Jesus for money:

"Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. So he went his way and conferred with the chief priests and captains, how he might betray Him to them. And they were glad, and agreed to give him money. So he promised and sought opportunity to betray Him to them in the absence of the multitude."

Satan's Vicar

After feeding the five thousand Jesus referred to Judas as a devil. Jesus knew that it Judas who was influencing the crowd to take Jesus and force him to be king.

John 6:70, 71:

"Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?" He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve."

John 13:2: Judas became Satan's emissary to betray Jesus. Yet even at this point Judas had not yet crossed the point of no return:

*"And supper being ended, **the devil**, having already put it **into the heart of Judas** Iscariot, Simon's son, to betray Him."*

John 13:27: When Jesus took the bread and **left the table**, the devil entered him:

*"Now after the piece of bread, **Satan entered him**."*

*"Judas became a **representative** of the enemy of Christ." DA, p. 295*

Hypocrisy that fooled even the Disciples

Matthew 26:25: Judas was a **hypocrite** who **fooled the other disciples** even until the end. He even hypocritically asked Jesus if he was the betrayer when he knew full well that he was:

*"Then Judas, who was **betraying** Him, answered and said, "Rabbi, is it I?"*

John 13:26-29: Judas' **form of godliness** fooled even the disciples even till the very end:

*"Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Judas Iscariot, the son of Simon. Now after the piece of bread, **Satan entered him**. Then Jesus said to him, "What you do, do quickly." But **no one at the table knew for what reason He said this to him**. For some thought, because Judas had the money box, that Jesus had said to him, 'Buy those things we need for the feast,' or that he should give something to the poor."*

Betrayal with a Kiss

Luke 22:47, 48: Judas betrayed Jesus **with a kiss**:

*"And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus **to kiss Him**. But Jesus said to him, "Judas, are you betraying the Son of Man **with a kiss**?"*

Judas went into Perdition (destruction, annihilation)

Matthew 27:3-5: The tragic **end of Judas**:

*"Then Judas, His betrayer, seeing that He had been condemned, was **remorseful** and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." And they said, "What is that to us? You see to it!" Then he threw down the pieces of silver in the temple and departed, and went and **hanged himself**."*



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”
Class Session #21 – Additional Study
In Antichrist’s Sanctuary - Part #2

Opposes God

2 Thessalonians 2:4: The antichrist ‘opposes and exalts himself’ above God while claiming to be loyal to Him:

“... who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.”

John 16:2: What does it mean to oppose God? Does it mean that the antichrist will be an open opponent of Christianity? The answer is no! Judas opposed Christ but fooled everyone into thinking that he was an ally of Christ. In this sense, Judas and the antichrist are a reflection of Satan’s attitude in heaven:

“He [Lucifer] worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. . . While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace.” PP, pp. 37, 38

The greatest enemies of Jesus were those who claimed to serve God. Saul of Tarsus opposed God while he claimed to be defending the cause of God. The Roman Catholic Church killed millions during the dark ages, all in the name of God! Jesus had already predicted concerning what would be done to His disciples:

“They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service [but is really opposing God].”

Acts 5:38, 39: Gamaliel spoke some wise words to the religious leaders who intended to silence the witness of Peter and John. He cautioned the Sanhedrin that they should leave these men alone lest they be found fighting against God:

*"And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing; but if it is of God, you cannot overthrow it — lest you even be found **to fight against God.**"*

According to Ellen White, Judas manifested a **"continuous, secret and subtle antagonism."** Education, p. 92.

The Act of Sitting

2 Thessalonians 2:4: We are told that the antichrist would '**sit**' in the Temple of God:

*"...who opposes and exalts himself above all that is called God or that is worshiped, so that he **sits** as God in the temple of God, showing himself that he is God."*

Matthew 23:2: What is meant by 'sitting'? Jesus affirmed that the Pharisees sat on **Moses' seat**. He stated that they **kathizo** (the verb) in Moses **kathedra** (the noun). The Scribes and Pharisees claimed to have **infallible authority** to teach what they had supposedly obtained in **unbroken succession** from Moses. In other words, they claimed to teach from Moses' seat or **ex-kathedra [from the throne]**:

*"Then Jesus spoke to the multitudes and to His disciples, 2 saying: "The scribes and the Pharisees **sit** in **Moses' seat**."*

Adam Clarke explained the meaning of Moses' Seat:

*"By the seat of Moses, we are to understand **authority to teach** the law. Moses was the great teacher of the Jewish people; and the scribes, etc., are here represented **as his successors**."*

Even the Roman Catholic Jerome Bible Commentary agrees with Adam Clarke's view:

*"The phrase [sit on Moses' Seat] is most probably a metaphor for the **authority of the scribes to teach**. In rabbinical tradition the interpretation of the Law was carried on in a scribal tradition that theoretically went back through an **unbroken chain** of scribes to Moses. This view is, of course, entirely unhistorical." (The Jerome Bible Commentary, volume 2 (New York: Prentice Hall, Inc., 1968), p. 102)*

The Temple of God

II Thessalonians 2:4: The antichrist is described as sitting in '**the temple of God**':

*"... who **opposes** and **exalts** himself above all that is called God or that is worshiped, so that he sits **as God in the temple of God**, showing himself **that he is God**."*

The question is: **What is** the temple of God? Is this a reference to an individual antichrist who will sit in a rebuilt Jerusalem temple to rule for three and a half literal years? Let's allow the Bible to interpret itself.

Matthew 21:12, 13: When Jesus entered the Jewish temple at the triumphal entry He described the temple as 'the temple of God' and 'My house':

"Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. And He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.'"

Matthew 23:38: But when Jesus forsook the temple He said to the Jewish leadership:

"See! Your house is left to you desolate."

Clearly, the Jewish temple was no longer God's temple.

The apostle Paul helps us understand which temple the antichrist would sit in. In the mind of the great apostle, the temple was a symbol of the Christian church. Paul never referred to the Jewish temple as 'the temple of God.' To the contrary, he always referred to the church as the spiritual temple.

Ephesians 2:19-22 (see also, 1 Corinthians 3:16, 17; 6:19, 20; 2 Corinthians 6:16; cf. 1 Peter 2:4-10): The spiritual temple of God is the church:

"Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God [God is in the temple so the antichrist attempts to take His place] in the Spirit."

Pope **Benedict XVI** at the conclusion of the week for Christian unity in St. Paul's Outside the Wall sat on a great white throne and on each side was a cherub. This reminds one of YHW who sits between the cherubim (Psalm 80:1).

Daniel 8:11-12:

"He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down. Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered."

Revelation 13:5, 6:

"And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven."

“... the pope can modify divine law, since his power is not of man, but of God, and he acts in **the place of God upon earth**, with the fullest power of binding and loosing his sheep.” (Lucius Ferraris, Prompta Bibliotheca, vol. 2, article ‘Papa’.

Pope Nicholas I (who ruled from 858-867 A. D.) once said:

*‘It is evident that the popes can neither be bound nor unbound by any earthly power, nor even by that of the apostle [Peter], if he should return upon the earth; since Constantine the Great has recognized that the pontiffs **held the place of God upon earth, divinity not being able to be judged by any living man**. We are, then, infallible, and whatever may be our acts, we are not accountable for them but to ourselves.’* (Cormenin, History of the Popes, p. 243, as cited in R. W. Thompson, The Papacy and the Civil Power, p. 248)

Pope Leo XIII in an Encyclical Letter (‘On the Chief Duties of Christians as Citizens’) dated **January 10, 1890** affirmed:

*“But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff, **as to God Himself**.”* (The Great Encyclical Letters of Leo XIII, p. 193)

Leo XIII in an encyclical letter dated **June 20, 1894** stated:

*‘We hold upon this earth **the place of God Almighty**.’* (The Great Encyclical Letters of Leo XIII, p. 304)

Repeatedly Roman Catholic sources refer to the popes as **vicars of Christ**, **vice-regents** of Christ, **representatives of Christ**, and, yes, **Vicars of the Son of God**.

Furthermore, the popes have claimed the right to exercise the **power and prerogatives** that belong only to God. They claim to have the right to **forgive sins** (cf. Mark 2:7), to **set up and remove kings** (cf. Daniel 2:21), to be **bowed down to** (cf. Revelation 19:10), to be called **Holy Father** (cf. Matthew 23:9), to execute the **death penalty** upon dissenters (cf. Daniel 7:21), to **change the Sabbath** (cf. Daniel 2:21; 7:25), to change **God’s prophetic calendar** (cf. Daniel 7:25), to be the **supreme judges** of heaven, earth and hell whose decision cannot be appealed (cf. John 5:22, 27) and to be **infallible expositors** in matters of faith and morals (cf. James 1:17).

Paul had warned the Thessalonians

2 Thessalonians 2:5 Paul **had taught** these things to the Thessalonians previously:

*“Do you not remember that when I was **still with you** I **told you these things**?”*

The Mysterious Restrainer

2 Thessalonians 2:6: In the days of Paul something and someone was restraining the man of sin from fully and openly revealing his identity. We can imagine a horse chomping at the bit to get loose but which is restrained:

“And now you know what is restraining [to ‘prevent’ or ‘hold back’] that he may be revealed in his own time.”

Though Paul had previously identified the restrainer to the Thessalonians, he now became extremely cautious. It is as if Paul were walking on egg shells. Some have thought that the restrainer is the Holy Spirit. If this is the case, why didn’t Paul clearly say so? In other places of his writings he had openly taught about the work of the Holy Spirit.

Romans 13:4: At the time of the apostle Paul, Rome had the sword of civil power. The man of sin could not manifest himself and rise to power while Rome ruled the world.

Some have concluded that the continued use of the personal pronoun ‘he’ in verse 7 must refer to an individual rather than a succession of individuals. This sounds reasonable except for the fact that the same use of the personal pronoun is found in Romans 13:4 where Paul speaks of a succession of Roman rulers to whom Christians must be subject:

“For he is God's minister to you for good but if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil.”

Notice the words of the noted Bible commentator, Albert Barnes:

“The belief among the primitive Christians was, that what hindered the rise of the man of sin was the Roman empire, and therefore ‘they prayed for its peace and welfare, as knowing that when the Roman empire should be dissolved and broken in pieces, the empire of the man of sin would be raised on its ruins.’”

Daniel 7:23, 24: The barbarian invasions broke up the Roman Empire into ten kingdoms and only then could the little horn rise to power:

“Thus he said: ‘The fourth beast shall be a fourth kingdom on earth, which shall be different from all other kingdoms, and shall devour the whole earth, trample it and break it in pieces. The ten horns are ten kings who shall arise from this kingdom. And another shall rise after them; he shall be different from the first ones, and shall subdue three kings.’”

Revelation 13:2: According to this text, the dragon handed off his power to the beast. The dragon is clearly a symbol of Rome because it was Rome that attempted to slay the man child:

“Now the beast which I saw [which ruled for 42 months, persecuted the saints, spoke blasphemies] was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon [the power that tried to kill the man child] gave him his power, his throne, and great authority.”

It is impossible to restrain that which does not exist. The man of sin must have existed in Paul's day in order to be restrained. This proves that the man of sin is not some future world dictator who will arise at the very end of human history. The fact is, when Constantine removed the capital of the Empire to Constantinople and Western Empire was left to the mercy of the barbarian tribes, the Papacy was then free to exert its dominion. We can certainly understand why Paul did not openly write down to the Thessalonians that the restrainer was the Roman Empire and that it would be taken out of the way. If he had done so and his letter had fallen into the hands of the Roman authorities he would have been accused of sedition.

Many notable historians affirm that the Roman Catholic Church rose to power when the Roman Empire fell apart:

"Within three centuries, the Roman Church had transformed the administrative organization of the Roman Empire into an ecclesiastical system of bishoprics, dioceses, monasteries, colonies, garrisons, schools, libraries, administrative centers, envoys, representatives, courts of justice, and a criminal system of intricate laws all under the direct control of the pope. His Roman Palace, the Lateran, became the new Senate. The new senators were the cardinals. The bishops who lived in Rome and the priests and deacons helped the pope to administer this new Imperium." (Malachi Martin, The Decline and Fall of the Roman Church, p. 105)

"The removal of the capital of the Empire from Rome to Constantinople in 330 left the Western Church, practically free from imperial power, to develop its own form of organization. The Bishop of Rome, in the seat of the Caesars, was now the greatest man in the West, and was soon forced to become the political as well as the spiritual head." (Alexander Clarence Flick, The Rise of the Medieval Church), pp. 168, 169)

"When the Western empire fell into the hands of the barbarians, the Roman bishop was the only surviving heir of this imperial past, or, in the well-known dictum of Hobbes, 'the ghost of the deceased Roman empire, sitting crowned upon the grave thereof.' (Philip Schaff, History of the Christian Church, vol. 3, p. 287)

"Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Caesar, the Vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages." James P. Conroy, American Catholic Quarterly Review, April, 1911

"The all-conquering barbarians were storming the gates of Augustine's city when the saint died in 430. The North African town of Hippo was one of the last imperial outposts to be attacked. Rome had already gone under. Only four years before, St. Augustine's City of God had laid the theological groundwork for the church to step into the void left by the collapsing Roman Empire." (Douglas Auchincloss, "City of God and Man", Time, 76 (December 12, 1960), p. 64

Testimony of the Church Fathers

Tertullian:

*"For the mystery of iniquity doth already work; only he who **now hinders** must hinder, until he be taken out of the way.' What **obstacle** is there but the **Roman state**, the falling away of which, by being scattered into **ten kingdoms**, shall introduce **Antichrist** upon (its own ruins)? 'And then shall be revealed the wicked one.'" 'On the Resurrection of the Flesh,' chapter 24; Ante-Nicene Fathers, vol. III, p. 563 [New York: Charles Scribner's Sons, 1908].*

Tertullian:

*"The very end of all things threatening dreadful woes is only **retarded** by the continued existence of the **Roman Empire**." ('Apology,' chapter 32; Ante-Nicene Fathers, Vol. III, p. 43)*

Ambrose:

*"**After the falling or decay** of the Roman Empire, Antichrist shall appear." (Quoted in, Bishop Thomas Newton, Dissertations on the Prophecies, p. 463 [London: B. Blake, 1840])*

Chrysostom:

*"When the **Roman Empire is taken out of the way**, then he [the Antichrist] shall come. And naturally. For as long as the fear of this empire lasts, no one will willingly exalt himself, but **when that is dissolved**, he will attack the anarchy, and endeavor to seize upon the government **both** of man and of God." 'Homily IV on 2 Thessalonians 2:6-9,' Nicene and Post-Nicene Fathers, vol. XIII, p. 389 [New York: Charles Scribner's and Sons, 1905]*

Cardinal Henry Edward Manning

*"Now the **abandonment of Rome** was the **liberation [freed from restraint]** of the pontiffs. . . The providence of God permitted a succession of **irruptions**, Gothic, Lombard, and Hungarian, to desolate Italy, and to **efface from it every remnant of the empire**. The pontiffs found themselves **alone**, the **sole fountains of order, peace, law, and safety**. And from the hour of this providential **liberation**, when, by a divine intervention, the **chains fell off** from the hands of the successor of St. Peter, as once before from his own, no sovereign has ever reigned in Rome except the Vicar of Jesus Christ." Henry Edward Manning, The Temporal Power of the Vicar of Jesus Christ, Preface; pp. xxviii, xxix; London: Burns and Lambert, 1862*

*"It [the papacy] waited until such a time as God should **break its bonds** asunder, and **should liberate it from subjection to civil powers**, and **enthroned it** in the possession of a **temporal sovereignty** of its own." Henry Edward Manning, The Temporal Power of the Vicar of Jesus Christ (London: Burns & Lambert, second edition, 1862), pp. 11-13*

In His Time

2 Thessalonians 2:6: What is the meaning of the expression 'in **his time**'? The answer is given in parallel prophecies in Daniel 7, Revelation 12 and Revelation 13. The time for this power to rule was the 1260 years/42months/time, times and the dividing of time:

“And now you know what is restraining, that he may be revealed in his own time.”

Mystery of Lawlessness

2 Thessalonians 2:7: The mystery of lawlessness was already at work in Paul’s day. We are reminded that “sin is lawlessness” (1 John 3:4):

“For the mystery of lawlessness [same word as in 1 John 3:4] is already at work; only He who now restrains will do so until He is taken out of the way [this was done by the ten barbarian kingdoms—they indeed took the Roman Empire out of the way].”

1798 not the End of this Power

In 1986, the world renowned Jesuit priest, Malachi Martin made this amazing statement:

“[For] fifteen hundred years and more, Rome had kept as strong a hand as possible in each local community around the wide world. . . . By and large, and admitting some exceptions, that had been the Roman view until two hundred years of inactivity had been imposed upon the papacy by the major secular powers of the world.” Quoted in Christianity Today (November 21, 1986), p. 26.

“Let the restraints [notice the key word] now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.” GC, p. 564

“Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.” GC, p. 581

“Ayn Rand [novelist, philosopher, playwright and screenwriter] was right when she wrote in 1967: ‘The Catholic Church has never given up the hope to re-establish [she must have once had it and lost it] the medieval union of church and state, with a global state and a global theocracy as its ultimate goal.’ The Roman Church-State is a hybrid—a monster of ecclesiastical and political power. Its political thought is totalitarian, and whenever it has had the opportunity to apply its principles, the result has been bloody repression. If, during the last 30 years, it has softened its assertions of full, supreme, and irresponsible power, and has murdered fewer people than before, such changes in behavior are not due to a change in its ideas, but to a change in its circumstances [the secular governments keep her at arms’ length]. . . . The Roman Church-State in the twentieth century, however, is an institution recovering from a mortal wound. If and when it regains [so it must have lost it] its full power and authority, it will impose a regime more sinister than any the planet has yet seen [the deadly wound will be healed].” John W. Robbins, Ecclesiastical Megalomania, p. 195.

2 Thessalonians 2:8: Jesus will destroy the antichrist at His coming

“And then the lawless [once again against the law] one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming [parousia].”

The Central Issue in the Final Controversy

Revelation 12:17:

The little horn attempted to change God’s law, the man of sin is the man of lawlessness, and the dragon hates those who keep the commandments of God. The issue will deal primarily with the first table of the law:

“And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.”

In the end time conflict Satan will especially hate those who keep the commandments. In fact, the final conflict will have to do primarily with the first table of the law.

A Mighty Counterfeit Miracle Worker

2 Thessalonians 2:9: But before he is destroyed, the antichrist will counterfeit the second coming of Jesus:

“The coming [parousia] of the lawless one is according to the working of Satan, with all power, signs, and lying wonders.”

Acts 2:22: The very three Greek words in 2 Thessalonians 2:9 are used to describe the miracles of Jesus! The antichrist will counterfeit the signs that Jesus performed while He was on earth:

“Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know.”

“As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Savior’s advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: “Christ has come! Christ has come!” The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Savior uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands

*all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost **overmastering delusion** [an allusion to II Thessalonians 2].” GC, p. 624*

Our only protection at that time will be to know **how** Jesus will come and **what His word teaches** about the manner of his coming and the Sabbath/Sunday issue:

“But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out.

And, furthermore, Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second coming. "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:24-27, 31; 25:31; Revelation 1:7; 1 Thessalonians 4:16, 17. This coming there is no possibility of counterfeiting. It will be universally known--witnessed by the whole world.

Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise.” GC, p. 625

Why People will accept the Counterfeit

2 Thessalonians 2:10: People will be lost because they **refused to receive the love of the truth**:

*“. . .and with all unrighteous deception among those who perish, because they did not receive the **love of the truth** that they might be saved.”*

John 17:17: God's **word is truth**:

*“Sanctify them by Your truth. **Your word is truth**.”*

Psalm 119:142: The **law of God** is the truth:

*“Your righteousness is an everlasting righteousness, and Your **law is truth**.”*

2 Thessalonians 2:11-13: Counterfeit Christians will **refuse to believe the truth**:

*“And for this reason God will send them **strong delusion**, that they should believe **the lie** [**pseudos: the counterfeit second coming**], that they all may be condemned who **did not believe the truth** but had pleasure in unrighteousness.”*



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #21 - Continued Jesus and Present Truth

Introduction

At the General Conference Session in the year 2010, we heard an impassioned plea by our new General Conference president, Ted Wilson. In a kind, yet firm tone, he spoke of the unique relevance of the Seventh-day Adventist Church and the danger of losing our self-identity.

Why does the Seventh-day Adventist Church exist? What makes us unique? Should we be preaching what other churches preach or do we have a distinctively unique message for this time? I believe the answer to these questions is found in a correct understanding of the Hebrew Sanctuary.

Five Roles of Jesus in the Hebrew sanctuary

There are five steps of Jesus in the plan of salvation as revealed in the sanctuary:

- **The Camp:** The law of God demands absolute sinless perfection. This perfection we cannot offer to the law because we have all sinned. So Jesus came to earth (the camp) and lived an immaculate life in our midst. He was tempted in all things such as we are and yet He never sinned. Thus He wove a perfect robe of righteousness for every person who has ever drawn breath. Every act of obedience was a thread that He added to the robe.
- **The Court:** The law of God not only requires perfection, it also demands death from those who do not meet its demands for sin is the transgression of the law (1 John 3:4) and the wages of sin is death (Romans 6:23). After living a sinless life, Jesus died to satisfy the righteous demands of the law and he did it for every person who has ever lived.
- **The Holy Place:** Here Jesus applies the benefits of His life and death to individuals who come to Him in repentance, confession and faith. To those who believe, Jesus credits to their account His righteous life and His death for sin and they are accepted in the

Beloved. The sins at this point are forgiven but they are not blotted out from the records. The purpose of the Holy Place ministry is to cleanse **the sinner**:

“But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin . . . If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:7, 9)

- **The Most Holy Place**: Sins that were **forgiven** by Jesus are recorded as such in the heavenly sanctuary. This makes it necessary for Jesus to cleanse the sanctuary from the **forgiven sins** that have been **repented** of, **confessed** and **forsaken**.
- **The Court**: When Jesus has **cleansed** the sanctuary from the **record of forgiven sins**, he will place the ultimate responsibility for **them** upon the head of the **scapegoat** (Satan) and then He will come as **King of kings** to take His **people home**! Satan will then be left on the earth (the court) for one thousand years to reflect upon his work of ruin.

What is Present Truth?

All of these phases of Christ’s ministry are **important truths**. **But which** of these functions should the Seventh-day Adventist Church be **especially emphasizing** at this time? In other words, which of these functions of Jesus is **present truth** today?

The answer is found when we discover **where** Jesus is today and **what he is doing** there. It bears noting that each and every stage is fundamental to each succeeding stage. The **death of Jesus** in the court would be worthless if He was not first lived in the camp as a **perfect Lamb**. His sacrifice would not benefit us if He did not apply those benefits in the Holy Place to **individuals** who come to Him in repentance and faith to claim them. He could not **blot the sins** from the records in the Most Holy Place unless His blood had forgiven them. Each of the stages of Christ’s ministry is indispensable but at each stage there is a particular ‘present truth’.

In **order to know where** Jesus is today and **what He is doing**, let’s take a look at Revelation’s seven churches.

The Seven Churches

A significant number of **conservative Bible scholars**, **Adventist** and **non-Adventist**, believe that the seven Churches represent **seven consecutive periods** of church history from the days of the apostles till the end of time.

According to this scenario, **Ephesus** represents the apostolic church, **Smyrna** symbolizes the church persecuted by the Roman emperors, **Pergamum** is the compromising church in the days of Constantine, **Thyatira** represents the papal church of the middle ages and **Sardis** symbolizes the church of the Protestant Reformation. This brings us to church # 6, the **next to last** one.

Philadelphia

- **Philadelphia** is church #6. In the historical flow of church history it exists after the Protestant Reformation but before the second coming of Jesus.
- The meaning of the name of the next church, Laodicea, is “judging the people.” Thus **Philadelphia** is the church that exists immediately before the judgment.
- **Revelation 3:7, 8**: The church of Philadelphia is given the Key of David which opens a door:
- *"And to the angel of the church in Philadelphia write: 'These things says He who is holy, He who is true, 'He who has the key of David, He who opens and no one shuts, and shuts and no one opens': 'I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.'"*

Where does this open door lead to?

- There were three doors in the sanctuary: The door between the camp and the court, the door between the court and the holy place and the door between the holy and most holy place
- This open door cannot be the door to the court or to the holy place because Jesus entered there during the period of the church of **Ephesus**.

Revelation 11:19

Later in the book of Revelation we find a clear description of the open door that was placed before the church of Philadelphia. Notice Revelation 11:19:

"Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple."

- The context of this event is during the sixth trumpet which is parallel to the period of the sixth church (As we have shown elsewhere, Revelation 11:19 is not the conclusion of chapter 11 but rather the introduction to the rest of the book).
- The Greek word for temple here is ‘*naos*’. This word appears 16 times in the book of Revelation and always refers to the Most Holy Place of the heavenly sanctuary.
- That the Most Holy Place is in view here is proved by the fact that when the door opens the Ark of the Covenant is seen.
- The only day in the Hebrew system that the Most Holy place was opened and the Ark of the Covenant was seen was on the Day of Atonement—the great judgment day of Israel!
- In the chronology of Revelation this door is opened immediately before the last church.

Daniel 7: The Heavenly Event

Daniel 7 presents a sequence of earthly powers leading up to this judgment. We have a [1] lion, [2] a bear, [3] a leopard, [4] a dragon, [5] ten horns and [6] a little horn which rules for 1260 years. [7] After the 1260 years, the judgment sits and the books are opened followed immediately by Jesus who comes on the clouds of heaven to the Ancient of Days with the purpose of receiving the kingdom (verses 9, 10, 13, 14).

This chapter gives us the chronology of the judgment. It must take place sometime after the period of papal dominion, after the Protestant Reformation, after 1798 but before the second coming.

This chronology fits in perfectly with the message to the church of Philadelphia (the sixth church) and the opening of the door under the sixth trumpet.

Receiving the Kingdom

It will be noticed that Jesus went to the Ancient of Days in the judgment chamber to receive the kingdom. What is meant by Jesus receiving His kingdom? The answer is that His kingdom is composed of His people. The judgment is not to be understood in geographical terms of territory but rather in terms of the people that belong to the kingdom. In the judgment Jesus will reveal before the entire universe who are truly subjects of His Kingdom. It will be revealed that His subjects are those who truly repented of and confessed their sins, and trusted in the righteousness of Jesus and by the power of the Holy Spirit overcame struggled to overcome sin in the life.

The question which screams in our ears is this: Why does Jesus need to perform a work of judgment when He already knows who are truly His and who are not? After all, the Word of God discerns all! (Hebrews 4:12, 13)

Why do we need a judgment?

The answer to this question is that there are true believers and counterfeit believers and the difference between the two must be clearly revealed to the entire universe:

- There is wheat and there are tares in the church.
- The casting of the gospel net gathers both good and bad fish into the church.
- The church is composed of wise and foolish virgins.
- In the wedding hall are guests who have the wedding garment and those who do not
- Among those who claim to follow the Lord are those who say "Lord, Lord" but don't do His will.
- Even among the clergy there are those who disguise themselves as ministers of righteousness.
- There are people who have a form of godliness without the power.
- According to the parable of the two debtors, there are even people who have been forgiven and yet have been unwilling to forgive others. The forgiveness for their large

debt is revoked when it is revealed in the judgment that they failed to allow God's forgiveness to flow through them to others.

Truths of the Most Holy Place

There are certain truths that are clearly revealed in the Most Holy Place of the heavenly sanctuary. These truths are what make Seventh-day Adventists a distinctive people. And these truths are the very ones that are most despised by those who claim to be followers of Jesus:

- The Ten Commandments inside the Ark of the Covenant. If the Ten Commandments are in the Most Holy Place of the heavenly sanctuary then they were not nailed to the cross.
- The Sabbath is found in the very heart of the Ten Commandments in the Most Holy Place.
- The Manna inside the Ark reveals several very important truths: First, it reveals that the Sabbath as a test of our willingness to obey all of the commandments of God. In the Most Holy Place there is a highlighted emphasis on the Sabbath because it is not only at the very center of the fourth commandment but the Manna was given to test Israel's willingness to keep the whole law.
- God also gave Israel Manna to teach them Health reform. This lesson is clearly taught in Numbers 11:1-15. In heaven you have the hidden Manna—Revelation 2:17).
- The Day of Atonement judgment transpired in the Most Holy Place and the Ark was at the very center of the service.
- The state of the dead (the rod that sprouted life miraculously represented the death and resurrection of Jesus and His High Priesthood. Jesus is the branch in the Old Testament. Jesus said: "Because I live you shall live also." He has the keys to death and the grave (Revelation 1:17, 18).

Revelation 13, 14: Earthly Announcement of the Heavenly Event

Revelation 13:2:

"Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority."

In Revelation 13:2 we see the same sequence of earthly powers as we found in Daniel 7:

- Lion
- Bear
- Leopard
- Dragon
- The Ten horns
- The Beast rules for 42 months
- The Beast is wounded after its period of rule

After these beasts are mentioned in Revelation 13, **Revelation 14:6, 7** announces the hour of God's judgment which must take place **on earth** during **probationary time**:

*"Then I saw another angel flying in the midst of heaven, having the **everlasting gospel** to preach to those who dwell on the earth to every nation, tribe, tongue, and people saying with a loud voice: "Fear God and give glory to Him, for the hour of His **judgment has come**; and worship Him who made heaven and earth, the sea and springs of water."*

Three Angels' Message is a Cluster or Chain of Truth

Revelation 14 is the **earthly announcement** of what **began inside the open door in 1844**. Daniel 7 presents the heavenly event and Revelation 14:6, 7 contains the earthly announcement.

What elements are found in the three angels' message? The answer is; the same elements as we found in the **most holy place** that was opened in Revelation 11:19:

- The **Law** is underlined in the expression: "fear God". This expression is frequently linked with keeping God's commandments (cf. Ecclesiastes 12:13).
- The **Sabbath** is central to the first angel's message because a call is made to worship the Creator.
- The **Sabbath as a test** is found in the third angel's message where the final test for the world is over the mark of the beast (Sunday observance) and the seal of God (Sabbath observance). Everyone will personally choose to worship either the creator (14:7) or the beast (14:9-11).
- The announcement of the hour of God's heavenly pre-advent investigative **judgment** brings to view the Most Holy Place.
- The **state of the dead** is brought to view in 14:13 where we are told that the dead 'rest from their labors'. Furthermore, the concept of a pre-advent investigative judgment comes with the correct view of the state of the dead. If Adam was the first being to be judged in 1844 then he did not go to heaven when he died because God would not have taken him to heaven before he was judged.
- **Health Reform** is also contained in the first angel's message. Paul uses identical expression 'give glory to him' to highlight the importance of caring for our body temple (1 Corinthians 6:19, 20; 10:31).

Present Truth

What is present truth for today? Perhaps a better question is this: **Where** is Jesus today and **what** is He doing there? **What He is doing is present truth!**

Victory over Sin

The **Feast of Trumpets** was meant to announce the upcoming Day of Atonement. When the **Day of Atonement** arrived, Israel was required to **gather** around the sanctuary and **follow** the work of the high priest. They were expected to **fast** and **afflict their souls** at the risk of being

cut off from God's people. In other words, while the high priest was cleansing the sanctuary from the sins of the people, the people were to sympathize with him by cleansing their soul temple from sin.

The message is that we must be cleansing the soul temple here while Jesus is cleansing the heavenly temple there. Jesus will not cleanse from there what we have not cleansed here through the power of the Holy Spirit.

Those who are alive when Jesus comes will need a special preparation to stand before a Holy God. Their lives must be totally cleansed from sin.

Revelation 6:17: A very somber question will be asked when Jesus comes:

"For the great day of His wrath has come, and who shall be able to stand?"

The answer to this question is found in Revelation 7:1-8 and Revelation 14:1-5. Only those who are sealed with the seal of God and who have the sterling character qualities of the 144,000 will be able to stand when Jesus comes.

Joel 2:10-11: These verses describe the second coming of Jesus with the heavenly armies:

"The earth quakes before them, the heavens tremble; the sun and moon grow dark and the stars diminish their brightness. The Lord gives voice before His army, for His camp is very great; for strong is the One who executes His word. For the day of the Lord is great and very terrible; who can endure it?"

Joel 2:12-13, 15-17: The answer to this question is found in the succeeding context which is saturated with Day of Atonement language:

"'Now, therefore,' says the Lord, 'Turn to Me with all your heart, with fasting, with weeping, and with mourning.' So rend your heart, and not your garments; return to the Lord your God, for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm. . . Blow the trumpet in Zion, consecrate a fast, call a sacred assembly; Gather the people, sanctify the congregation, assemble the elders, gather the children and nursing babes; let the bridegroom go out from his chamber, and the bride from her dressing room. Let the priests, who minister to the Lord, weep between the porch and the altar; let them say: 'Spare Your people, O Lord, and do not give Your heritage to reproach, that the nations should rule over them. Why should they say among the peoples, 'Where is their God?'"

Ellen White on the Day of Atonement

"From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men [the key question is this: What are they communicating to us?]. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above united with the church below is warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven." Maranatha, p. 249

“Satan is constantly alluring away from faithfulness and thoroughness in the essential works of preparedness for the great event that will try every man's soul. The work in the heavenly sanctuary is going forward. Jesus is cleansing the sanctuary. The work on earth corresponds with the work in heaven. The heavenly angels are at work constantly to draw man, the living agent, to look to Jesus to contemplate and meditate upon Jesus that he may, in viewing the perfection of Christ, be impressed with the imperfections of His own character. . . This is the burden of the message for this time.” The Upward Look, p. 344

“Godliness, sobriety, and consistency will characterize the life and example of every true Christian. The work which Christ is doing in the sanctuary above will engage the thoughts and be the burden of the conversation, because by faith he [the word ‘he’ here means his people] has entered into the sanctuary. He is on earth, but his sympathies are in harmony with the work that Christ is doing in heaven. Christ is cleansing the heavenly sanctuary from the sins of the people, and it is the work of all who are laborers together with God to be cleansing the sanctuary of the soul from everything that is offensive to Him. Everything like evil surmising, envy, jealousy, enmity, and hatred, will be put away, for such things grieve the Holy Spirit of God and put Christ to an open shame. Love of self will not exist, nor will any engaged in this work be puffed up. The example of Christ's life, the consistency of his character, will make his influence far-reaching. He will be a living epistle, known and read of all men.” Manuscript 15, 1886, pp. 2, 3 (‘Christian Integrity in the Ministry,’ no date)

Distinctive Truths or Present Truth

These are the distinctive truths of the Seventh-day Adventist Church, that is, the truths that distinguish us from all other churches. God has called us for this reason and for this mission. If we do not fulfill it, we have no reason to exist!

This cluster of truth is to be God's last message to the world. It is the last present truth before the close of probation because after the Most Holy Place there are no further apartments in the sanctuary! The three angels' messages, linked with the power of the later rain will ripen the earth into two groups, the harvest and the grapes. And then Jesus will sit on a cloud to harvest the earth (Revelation 14:14-17).

Pioneers and Present Truth

It is no coincidence that when the pioneers entered the Most Holy Place after the Great Disappointment, they soon discovered the importance of each of the doctrines that make us the people that we are.

Ellen White admonished the ministers to preach present truth:

“There are many precious truths contained in the Word of God, but it is “present truth” that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here [leading to preach things that are not the important points of

***present truth]** take every possible advantage to injure **the cause**. But such subjects as the **sanctuary**, in connection with the **2300 days**, the **commandments of God** and the **faith of Jesus**, are perfectly calculated to explain the **past** Advent movement and show what our **present** position is, establish the faith of the doubting, and give certainty to the **glorious future**. These, I have frequently seen, were the **principal subjects** on which the messengers should dwell.” EW, p. 63*

An Anchor

The doctrines that are centered in the Most Holy Place will serve as **an anchor** that will keep God’s people from being deceived in the end. As we know, the **law**, the **Sabbath** and the **state of the dead** will be the very issues at stake in the final crisis:

*“These messages were represented to me as **an anchor** to the people of God. Those who **understand** and **receive** them will be kept from being **swept away** by the many delusions of Satan.” EW, p. 256*

Relevance of Present Truth

- The **law of God** will be an issue (obedience to Christ).
- The **Sabbath** will be an issue (quality time with Christ).
- The **state of the dead** will be an issue (life only in Christ. Satan and his angels will disguise themselves as departed relatives to lead the unwary astray).
- **Healthful living** (in a world where intemperance runs rampant. The state of our brain has much to do with our will power and with our ability to understand and obey the truth).
- **Preparing a character** for heaven by cleansing the **sanctuary of the soul** as Jesus cleanses the sanctuary in heaven.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #22

The Sanctuary Sequence in the Book of Revelation

The Five Places of the Sanctuary Ministration

- The Camp
- The outer Court
- The Holy Place
- The Most Holy Place
- The outer Court

The Bipartite Sanctuary Service

- The daily service (work performed in the camp, the court and the holy place).
- The yearly service (work performed in the most holy place and the outer Court at the conclusion of the Day of Atonement).

The Ministration in the Court

The Altar of Sacrifice and the Laver:

- Revelation 1:5: Jesus loved us and washed us in His blood (the verbs are in the past tense).
- Revelation 1:17, 18: Jesus died and resurrected (see Titus 3:5).

The Ministration in the Holy Place (the churches, seals and trumpets)

The Seven Candlesticks (the Seven Churches: Revelation 1:10-3:22):

- Revelation 1:12, 13: Jesus walks in the midst of the seven candlesticks.

- **Revelation 2 and 3:** The seven candlesticks represent the seven churches and the seven churches represent seven consecutive **historical stages** of the universal church.
- **Leviticus 24:1-4:** The high priest was to **trim the lamps** and make sure that there was a constant **supply of oil**.
- The **oil** represents the **Holy Spirit** and the light represents the **witness that the church** presents to the world through the agency of the Holy Spirit. Jesus makes sure that the **oil never runs out** so that His church can be the light of the world.
- During the **Dark Ages** the light of the church was on the brink of going out but Jesus did not leave Himself without witnesses.
- **EGW:** *"Christ is spoken of as **walking** in the midst of the golden candlesticks. Thus is symbolized **His relation to the churches**. He is in constant communication with His people. He knows their true state. He observes their order, their piety and their devotion. Although He is high priest and mediator in the **sanctuary above**, yet He is represented as walking up and down in the midst of His churches **on the earth**. With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is **burning dim or going out**. If the candlesticks were left to mere human care, the flickering flame would languish and die; but He is the true watchman in the Lord's house, the true warden of the temple courts. His continued care and sustaining grace are the **source of life and light**."* AA, p. 586
- Ellen White wrote about the seven candlesticks as proof that Jesus is **in the Holy Place** and she also uses them to prove that He is **on earth with His church**. Is Ellen White speaking out of both sides of her mouth?
- Not any more than Jesus who said that He was **going to heaven** (to a literal temple) but also promised that **He would be with His church** (the spiritual temple) until the end of the world. Jesus is literally in heaven but spiritually on earth through the Holy Spirit.
- The Table of the **Showbread (The Seven Seals:** Revelation 4:1-8:1).
- The bread represents the **Word of God** (Deuteronomy 8:3, 4; Matthew 4:3, 4; John 6:63).
- Jesus guarantees the bread is **never lacking** in His church.
- During the period of Papal dominion the Word of God was scarce but it never totally disappeared because Jesus made sure that there was bread on the table.
- The table of showbread represents the **throne of God** in the Holy Place for the following reasons:
 1. The throne of God is in the sides of the **north** (Isaiah 14:12-14).
 2. The Hebrew expression *lahem panim* is better translated the "Bread of the presence" The Word *panim* means "person, face or presence" (Lamentations 4:16; Proverbs 7:15; II Samuel 17:11).

3. The table of showbread was the only item of furniture that was surrounded by **two crowns** (Exodus 37:10-12). The altar of incense and the Ark of the Covenant had only one crown.
4. There were **two stacks** of bread on the table. This reflects the fact that when Jesus ascended to His Father He sat with Him on His throne (Revelation 3:21).
5. During the third seal there was **famine for sanctuary bread** which led to death under the fourth seal (Revelation 6:5, 6).
6. Ellen White makes it very clear that the Father and the Son were **both seated on a throne in the holy place** until 1844. The only piece of furniture in the holy place that can be interpreted as the throne is the table of the showbread (EW, pp. 54-56).

The Altar of Incense (The Seven Trumpets: Revelation 8:2-11:18)

- Jesus receives **the prayers** of His people (Luke 1:8-10).
- During the period of Papal dominion people prayed to Mary and the saints.
- The people of God **lost sight of Jesus** as the intercessor (Daniel 8 calls this the “daily” that the little horn took away from Jesus).

The Ministration in the Most Holy Place (Revelation 11:19-14:20)

The Most Holy Place opens for the beginning of the judgment and the Ark of the Covenant is seen (Revelation 11:19).

- The Ark of the Covenant contained the **Law of God**.
- The **Day of Atonement** transpired in the Most Holy Place.
- Revelation 14:6, 7 is the earthly announcement of the beginning of the judgment in heaven and Revelation 11:19 pictures the heavenly event.

The Most Holy Place Ministration Ceases (Revelation 15:5-8)

The ministration in the Sanctuary closes and no one can enter the temple (Revelation 15:5-8)

- The door to the Most Holy Place opens, not to let people in but rather to **let the plague angels out**.
- No one can enter the temple until the seven last plagues have been poured out because **intercession has ceased**.
- During this period God’s people will have to live in the sight of a holy God **without an intercessor**.
- The temple is opened so that the angels **can come out**, not so that people can go in. The parallel with Noah’s day is impressive: Preaching with the power of the Holy Spirit, the closing of the door, the time of trouble and testing, destruction, Satan bound on a desolate planet and a world cleansed from sin and sinners.

Plagues from the Ark (Revelation 16:1-18:24)

- The great tribulation and the outpouring of the plagues **from the most holy place** upon those who have trampled on God’s Law.
- In ancient Israel the Ark of the Covenant **sent plagues** when it fell into the hands of the uncircumcised Philistines.

God's People victorious in Heaven (Revelation 19:1-10)

- Revelation 19:1-10: God's people stand victorious in heaven after the plagues have been poured out.
- The people of God are clothed in white garments because they have been cleansed on the Day of Atonement (Revelation 19:7, 8).

The Azazel Ceremony in the outer Court (Leviticus 16:7; Revelation 20:1-3)

- Revelation 20:1-3: The scapegoat, Satan, is bound by a mighty Angel in a desolate and uninhabited earth for one thousand years (cf. Leviticus 16; Isaiah 24:21-23).
- God's people will be in heaven during the millennium and Satan and the wicked will remain on the earth.
- This is stage # 2 of the judgment. The saints will judge Satan, his angels and the wicked (1 Corinthians 6:1-3; Revelation 20:4).

The Consummation (Revelation 21, 22)

- The tabernacle of God is now with men and will dwell with them.
- Revelation 21, 22 presents God's people in the New Jerusalem in the earth made new.

Revelation presents in their proper chronological order four functions of the ministration of Jesus in the sanctuary:

- Lamb: Sacrifice (1:5, 17, 18)
- High Priest: Intercessor (4:1-8:1)
- Judge (11:19-chapter 20)
- King (21-22)

It must be remembered, however, that The Desire of Ages pp. 19-697 portrays the work of Jesus in the sanctuary camp, on pp. 698-828 we have His work in the court and then on pp. 829-836 you have the ascension of Jesus to the holy place.

It is important to link John 14:1-3 (actually chapters 14-17) with the book of Revelation. In Revelation (and also the book of Hebrews) the emphasis falls upon the heavenly work which Jesus performs in order to prepare a place for His people. In John 14-17 the emphasis falls upon the work that the Holy Spirit performs in the spiritual earthly Temple, while Hebrews and Revelation focus on Christ's heavenly work in the literal heavenly temple. While Jesus prepares the place for us we should prepare to enter the place!



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #22 – Continued

The Removal of the Daily

Three views of the daily

According to the first view, which was predominant in the time leading up to 1844, the taking away of the daily refers to the removal of the daily sacrifice in the literal Jerusalem temple by Antiochus Epiphanes in 167-164 BC. This preterist view has seldom been held by Seventh-day Adventists, except by a handful of scholars such as Desmond Ford and Raymond Cottrell.

The second view of the daily is that it refers to the continuance of paganism. According to this view, the taking away of the daily represents the removal of the continuance of paganism by the Papacy as described in 2 Thessalonians 2. In other words, in the year 508 AD paganism was brought to an end and as a result the papacy was able to rise to power.

I believe that 2 Thessalonians is referring to the removal of the ruling Roman Empire which in turn allowed the papacy to begin its period of dominion. But the emphasis of 2 Thessalonians 2 should not be imposed on the prophecy of Daniel 8. Each passage has its own particular emphasis.

William Miller linked Daniel 8:11 with 2 Thessalonians 2:7, 8 because both passages use the expression ‘take away’. The problem is that in 2 Thessalonians the man of sin does not take away the daily. In fact the word ‘daily’ is never used in 2 Thessalonians 2. The restrainer is taken out of the way by a third power so that the man of sin can then manifest himself and take away the daily. In Daniel 8 it is the man of sin that takes away the daily. As we shall see, it is the barbarian invasions and the removal of the imperial see to Constantinople that removes the restrainer. Thus Daniel 8 and 2 Thessalonians 2 must be studied together but they have different emphases.

The third and final view of the daily is that papal Rome attacked the saints of the Most High and took away from Jesus His heavenly priestly ministration in the holy place of the heavenly sanctuary.

The Emphasis in 2 Thessalonians 2

Between the year **300 AD** and the year **476 AD** hordes of barbarian tribes from the north invaded and carved up the Roman Empire. In the year 330 AD emperor Constantine removed the see of the Roman Empire to Constantinople thus weakening the political power of Rome in the west. Romulus Augustulus, the last emperor of the western empire was deposed in the year **476 AD**. Without an emperor, the Empire was thrown into turmoil. The barbarian incursions into the Roman Empire turned it upside down and left it without a civil ruler who could preserve law and order. In the midst of this chaotic situation, the Bishop of Rome was enticed to take the reins of civil power and bring about order in the empire. As a result, the bishop of Rome was not only the spiritual leader of the church but also became the temporal ruler of the state. Thus the Roman Empire was taken out of the way to give way to the papacy.

Cardinal **Edward Manning** described the manner in which the Roman Pontiff originally gained his civil power in the Roman Empire. Manning explained what occurred when the Roman Empire was invaded and torn apart by the barbarian invasions:

"Now the abandonment of Rome was the liberation of the pontiffs. Whatsoever claims to obedience the emperors may have made, and whatsoever compliance the Pontiff may have yielded, the whole previous relation, anomalous, and annulled again and again by the vices and outrages of the emperors, was finally dissolved by a higher power. The providence of God permitted a succession of irruptions, Gothic, Lombard, and Hungarian, to desolate Italy, and to efface from it every remnant of the empire. The pontiffs found themselves alone, the sole fountains of order, peace, law, and safety. And from the hour of this providential liberation, when, by a divine intervention, the chains fell off from the hands of the successor of St. Peter, as once before from his own, no sovereign has ever reigned in Rome except the Vicar of Jesus Christ." Henry Edward Manning, The Temporal Power of the Vicar of Jesus Christ, Preface, pp. xxviii, xxix London: Burns and Lambert, 1862

Manning further explains:

"It [the papacy] waited until such a time as God should break its bonds asunder, and should liberate it from subjection to civil powers, and enthroned it in the possession of a temporal sovereignty of its own." Henry Edward Manning, The Temporal Power of the Vicar of Jesus Christ (London: Burns & Lambert, second edition, 1862), pp. 11-13

Manning is saying that when the civil power of Rome was removed by the barbarians, and the emperor Constantine moved the see of the Empire to Constantinople, the bishop of Rome filled the vacuum and became the arbiter in civil affairs as well as in religious. Remarkably, Manning refers to this taking over of civil power by the bishop of Rome with expressions such as "breaking bonds asunder", and "chains falling off", terminology that is reminiscent of 2 Thessalonians 2. The dragon had given the beast 'his power, his throne and great authority' (Revelation 13:2)

Paul's Mysterious 'Restrainer'

The noted Bible commentator, Albert Barnes, wrote about the meaning of 2 Thessalonians 2:7:

"The supposition which will best suit this language is, that there was then some civil restraint, preventing the development of existing corruptions, but that there would be a removal, or withdrawing of that restraint; and that then the tendency of the existing corruptions would be seen. It is evident, as Oldshausen remarks, that this resisting or restraining power must be something out of the church, and distinguished from the anti-Christian tendency itself. . . It is necessary, therefore, to understand this of the restraints of civil power. Was there, then, any fact in history which will accord with this interpretation? The belief among the primitive Christians was, that what hindered the rise of the man of sin was the Roman Empire, and therefore "they prayed for its peace and welfare, as knowing that when the Roman Empire should be dissolved and broken in pieces, the empire of the man of sin would be raised on its ruins" From Barnes' Notes, Electronic Database Copyright © 1997, 2003, 2005, 2006 by Biblesoft, Inc. All rights reserved

Paul's Perspective

In cryptic language, the apostle Paul had already referred to the moment when the civil power of the Roman Empire would be given over to papal Rome. In 2 Thessalonians 2:6, 7 the apostle referred to the removal of the mysterious **restrainer** of 2 Thessalonians 2:6, 7:

"And now you know what is restraining [the civil power of the Roman Empire], that he may be revealed in his own time [once the restrainer was taken out of the way]. For the mystery of lawlessness is already at work; only He [the emperor] who now restrains will do so until He is taken out of the way."

The early church Fathers were practically unanimous in the opinion that the 'restrainer' was a reference to the Roman Empire in general and to the emperors in particular. In verse 5 the apostle refers to what was restraining (using the neuter article to *katechon*) but in verse 7 he refers to who was restraining (using the masculine article ho *katechon*). By his use of language, Paul indicates that the Church at Thessalonica knew who the restrainer was and what was restraining. And yet Paul wrote in veiled, cryptic language. Why didn't Paul just come out and write openly that the Roman Empire was the restrainer that would be taken out of the way?

The answer is obvious. If Paul had said openly that the Roman Empire would be taken out of the way, the Roman government would have had grounds to accuse Paul of sedition. So Paul had to be cautious in the language that he used.

Dispensationalists (Evangelicals who believe in the Rapture of the church before the tribulation) generally agree that the restrainer is the Holy Spirit who will be removed before the tribulation. But if this were true, then why would there be any need for Paul to be so cautious? It is clear that Paul could not define the 'restrainer' openly. It was not necessary to do so because the Thessalonians knew what power he was writing about.

You will notice in the comment by Cardinal Manning that the fall of the Roman Empire led to the 'liberation' of the Roman Pontiff. In other words, before this he was restrained. You will also notice that the fall of the Roman Empire is described as chains falling off the hands of the successor of St. Peter. The inevitable conclusion we reach from Manning's words is that the fall of the empire removed or took away the restraint placed upon the Bishop of Rome.

The Ante-Nicene Fathers

Now let us turn to the writings of the early church Fathers to see how they understood the 'restrainer'. It must be noted that church fathers were living in the very period when these things took place.

Let us begin with **Tertullian** (160-240 AD):

"For the mystery of iniquity doth already work; only he who now hinders must hinder, until he be taken out of the way.' What obstacle is there but the Roman state, the falling away of which, by being scattered into ten kingdoms, shall introduce Antichrist upon (its own ruins)? 'And then shall be revealed the wicked one.'" 'On the Resurrection of the Flesh,' chapter 24; Ante-Nicene Fathers, vol. III, p. 563 [New York: Charles Scribner's Sons, 1908]

Tertullian also wrote:

"The very end of all things threatening dreadful woes is only retarded by the continued existence of the Roman Empire." ('Apology,' chapter 32; Ante-Nicene Fathers, Vol. III, p. 43)

Lactantius, who lived in the early fourth Century wrote:

"The subject itself declares that the fall and ruin of the world will shortly take place; except that while the city of Rome remains, it appears that nothing of this kind is to be feared. But when that capital of the world shall have fallen, and shall have begun to be a street, which the Sibyls say shall come to pass, who can doubt that the end has now arrived to the affairs of men and the whole world? It is that city, that only, which still sustains all things." ('The Divine Institutes,' book 7, chapter 25; Ante-Nicene Fathers, vol. VII, p. 220)

Cyril of Jerusalem (318-386 AD) had this to write about the mysterious restrainer:

"But this aforesaid Antichrist is to come when the times of the Roman Empire shall have been fulfilled, and the end of the world is drawing near. There shall rise up together ten kings of the Romans, reigning in different parts perhaps, but all about the same time; and after those an eleventh, the Antichrist, who by his magical craft shall seize upon the Roman power; and of the kings who reigned before him, 'three he shall humble,' and the remaining seven he shall keep in subjection to himself." ('Catechetical Lectures' Section 15, on II Thessalonians 2:4; Nicene and Post-Nicene Fathers, vol. VII, p. 108 [New York: The Christian Literature Company, 1895])

Next we present the testimony of **Ambrose** (died in 398 AD):

"After the falling or decay of the Roman Empire, Antichrist shall appear." (Quoted in, Bishop Thomas Newton, Dissertations on the Prophecies, p. 463 [London: B. Blake, 1840])

Next in line is **Chrysostom** (died in 407 AD):

*"When the **Roman Empire is taken out of the way**, then he [the Antichrist] shall come. And naturally. For as long as the fear of this empire lasts, no one will willingly exalt himself, but **when that is dissolved**, he will attack the anarchy, and endeavor to seize upon the government **both** of man and of God." 'Homily IV on 2 Thessalonians 2:6-9,' Nicene and Post-Nicene Fathers', vol. XIII, p. 389 [New York: Charles Scribner's and Sons, 1905]*

Finally we will quote from **Jerome** (died 420 AD):

"He that letteth is taken out of the way, and yet we do not realize that Antichrist is near." (Letter to Ageruchia, written about 409 A. D. Letter 123, section 16; Nicene and Post-Nicene Fathers, vol. VI, p. 236 [New York: Charles Scribner's Sons, 1912]).

The Testimony of Church Historians

Scores of church historians have said the same:

*"Long ages ago, when Rome through the **neglect of the Western emperors** was left to the mercy of the **barbarous hordes**, the Romans **turned to one figure** for aid and protection, and **asked him to rule them**; and thus, in this simple manner, the best title of all to kingly right, commenced the **temporal sovereignty of the popes**. And meekly stepping to the **throne of Caesar**, the Vicar of Christ **took up the scepter** to which the emperors and kings of Europe were to **bow in reverence** through so many ages." James P. Conroy, American Catholic Quarterly Review, April, 1911.*

*"Under the Roman Empire the popes had **no temporal powers**. But when the Roman Empire had **disintegrated** and its place had been taken by a number of rude, barbarous kingdoms, the **Roman Catholic Church** not only became independent of the states in religious affairs but **dominated secular affairs** as well." Carl Conrad Eckhardt, The Papacy and World Affairs (Chicago: The University of Chicago Press, 1937), p. 1*

Church historian, **R. W. Southern** further explains the relationship between the papacy and the state during the middle ages:

*"During the **whole medieval period** there was in Rome **a single spiritual and temporal authority** [the papacy] exercising powers which in the end exceeded those that had ever lain within the grasp of the Roman emperor." (R. W. Southern, Western Society and the Church in the Middle Ages, volume 2), pp. 24-25*

Church historian **John N. Figgis** adds his testimony:

*"[In] the Middle Ages the church was not a State, **it was the State**; or rather, the civil authority (for a separate society was not recognized), was merely **the police department of the Church**." John N. Figgis, From Gerson to Grotius, p. 4*

This idea of the church ruling in **temporal** as well as in **spiritual** affairs was fleshed out in **1302** when pope **Boniface VIII** wrote a significant bull (personal letter) titled **Unam Sanctam**.

*"We are informed by the texts of the gospels that in this [Roman Catholic] Church and in its power are **two swords**; namely, the **spiritual** and the **temporal**. **Both, therefore, are in the power of the Church**, that is to say, the spiritual and the material sword, but the former [the spiritual] is to be administered for the Church but the latter [the temporal] by the Church; the former in the hands of the **priest**; the latter by the hands of **kings and soldiers**, but **at the will and sufferance of the priest**."*

Ellen G. White has some interesting statements regarding how the secular power was removed and the papacy was able to ascend to power:

*"The spirit of compromise and conformity [of the early Christian church] was **restrained** for a time by the fierce persecutions which the church endured under **paganism** [the Roman Empire]. But as **persecution ceased**, and Christianity **entered the courts and palaces of kings**, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions." GC, p. 49.*

*"The vast empire of Rome **crumbled to pieces**, and **from its ruins** rose that mighty power, the Roman Catholic Church. This church boasts of her infallibility and her hereditary religion" Ellen G. White, Manuscript Releases, volume 1, p. 50*

In 1798 the handcuffs were once again put on the papacy by the major secular powers of the world. Thus the papacy has been for the last two hundred years. But when the secular power is taken out of the way, the papacy will once again exert its power:

*"Let the **restraints** now **imposed** by **secular governments** be **removed** and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution." Ellen G. White, The Great Controversy, p. 564.*

Notably, Malachi Martin, the Jesuit exorcist who wrote the groundbreaking book *The Keys of This Blood*, inadvertently agreed with Ellen White:

*"[For] fifteen hundred years and more, [papal] Rome had kept as strong a hand as possible in each local community around the wide world. . . . By and large, and admitting some exceptions, that had been the Roman view until two hundred years of **inactivity** had been **imposed** upon the papacy by the major **secular powers** of the world." Quoted in Christianity Today (November 21, 1986), p. 26*

Every text should be studied within its own context. The meaning of 2 Thessalonians 2 should not be imposed on Daniel 8. The civil power was taken out of the way when the papacy first **ascended to power**. The civil power then took the papacy out of the way in 1798 AD. But the state will once again be taken out of the way and the papacy will exert its power once more (Revelation 13:3). But finally the civil powers will hate the harlot and take her out of the way once and for all (Revelation 17:16).

Revelation 20 helps us understand what it means to be bound or restrained and unbound or unrestrained. When Satan is able to use the civil rulers of the world to accomplish his purposes he is unbound. But when the kings are dead, he is bound.

The Daily in Daniel 8

I will quote Daniel 8:8-12 with my own explanatory notes in brackets:

*“Therefore the male goat [**Greece**] grew very great; but when he became strong, the large horn [**Alexander the Great**] was broken, and in place of it four notable ones came up toward the four winds of heaven [**the Ptolomies, the Antigonids, the Seleucids, Pergamum**]. And out of one of them [**Pergamum**] came a little horn [**political Rome**] which grew exceedingly [**horizontally on earth**] great toward the south [**Egypt**], toward the east [**Macedonia**], and toward the Glorious Land [**Israel**]. And it **grew up** to the host of heaven [**now grows vertically**]; and it cast down some of the host [**God’s faithful people**] and some of the stars [**leaders of the people**] to the ground, and trampled them. He [**the little horn**] even exalted himself as high as the Prince of the host [**Jesus, the High Priest of the heavenly Sanctuary**]; and by him [**the Hebrew actually says ‘from him’**] the daily sacrifices [**the word ‘sacrifices does not belong to the text’**] were taken away, and the place [**the word ‘place’ in the vast majority of cases is used to describe God’s dwelling place in heaven**] of His sanctuary was cast down. Because of transgression [**against the host, the Prince and the Sanctuary**], an army [**the state now comes to the aid of the little horn to help it control the ‘daily’ compare Daniel 11:31**] was given over to the horn to oppose the daily sacrifices [**the word ‘sacrifices’ is not in the text**]; and he cast truth down to the ground [**primarily the truth about the sanctuary**]. He did all this and prospered.”*

Adventists have always believed that there are four prophetic outlines in Daniel: Jesus as **king** (Daniel 2), as **judge** (Daniel 7), as **high priest** (Daniel 8-9) and as **deliverer** (Daniel 10-12). The focus of Daniel 8 is the sanctuary service and therefore the word ‘daily’ must be understood in the context of the sanctuary.

We have also believed that the little horns of Daniel 7 and 8 both represent the same power, Rome:

1. Both are identified with the **same symbol**: a horn (7:8ff; 8:9). Remarkably, even though Daniel 7 was written in Aramaic and Daniel 8 in Hebrew, both employ the same word for ‘horn’ (*qeren*).
2. Both are described as **‘little’** at the outset (7:8; 8:9).
3. Both are described as becoming **‘great’** later on (7:20; 8:9ff).
4. Both are described as **persecuting** powers (7:21, 25; 8:10, 24).
5. Both have the same **target group** as the object of their persecution (7:21, 25, 27; 8:24). Both chapters call the persecuted ones ‘the people of the saints’ (7:27; 8:24).
6. Both are described as self-exalting and **blasphemous** powers (7:8, 11, 20, 25; 8:10-12, 25).

7. Both are described as exercising a **crafty intelligence** (7:8: 'eyes of a man'; 8:23-25: 'understands riddles, cunning and deceit').
8. Both represent the **final and greatest** anti-God climax of their visions (7:8-9, 21-22; 25-26; 8:12-14, 25).
9. Both have aspects of their work delimited by **prophetic time** (7:25; 8:14).
10. The activities of both extend to the **time of the end** (7:25-26; cf. 12:7-9; 8:17, 19).
11. Both are to be **supernaturally destroyed** (7:11, 26; 8:25).

The Little Horn of Daniel 8 Represents both Pagan and Papal Rome

It is an undeniable fact that there is an **indissoluble link** between pagan and papal Rome. We know this for several reasons:

First, the clay in the feet of the image of Daniel 2 represents the church. But notice that the feet also have the iron of the legs. The iron in the legs is a symbol of the Roman Empire. This must mean that the religious system which succeeds the **Roman Empire will continue** to be Roman, albeit an amalgamated Rome.

Second, the **religion of the Roman Catholic Papacy** was inherited from Rome. It is well known that Constantine the Great brought all sorts of pagan practices into the church. This is recognized by both secular and church historians. In fact, the name 'Supreme Pontiff' (*Pontifex Maximus*) was used by the pagan Roman emperors before it was embraced by the bishop of Rome. After the Edict of Milan was signed in the year 312 AD, Christians were restored as *bona fide* citizens of the Roman Empire. The result of this is described by Dave Hunt:

"Freedom at last from persecution seemed like a gift from God. Unfortunately, it set the stage for an apostasy that would envelop Christendom for more than a millennium. Christ's bride had been wedded to paganism." (Dave Hunt, *A Woman Rides the Beast*, pp. 202-203)

Constantine, emperor of the Roman Empire, was the architect of this Edict of Milan (313 AD) Regarding Constantine, Hunt remarks:

*"A brilliant military commander, Constantine also understood that there could be no political stability without religious unity. Yet to accomplish that feat would require a union between paganism and Christianity. How could it be accomplished? The Empire needed an **ecumenical religion** that would appeal to every citizen in a multi-cultural society. Giving Christianity official status was not enough to bring internal peace to the Empire: Christianity had to undergo a transformation so that pagans could 'convert' without giving up their old beliefs and rituals.*

Constantine himself exemplified this expediency. He adopted Christ as the new god that had given him victory in the crucial battle at Milvian Bridge in 312 A. D., and brought him into Rome as its conqueror. Yet, as Caesar, he continued to function as the Pontifex Maximus of the Empire's pagan priesthood, known as the Pontifical College. . . As a 'Christian' Emperor, he automatically became the de facto civil head of the Christian church and seduced her with

promises of power. Thus began the destruction of Christianity and the process that created Roman Catholicism as it is today.” (Dave Hunt, Global Peace, pp. 106-107)

*“It was ‘Christianity’, in fact, which gave the Empire a unity and continuity that held it together culturally and religiously. When the Empire later disintegrated politically under the onslaught of the Barbarians, it was held together religiously by the all-pervasive presence of the Roman Catholic Church with its ingenious ecumenical **blend of paganism and Christianity** still headquartered in Rome.” (Dave Hunt, Global Peace, p. 110)*

The great philosopher and historian, Will Durant, remarks:

*“When Christianity conquered Rome, the ecclesiastical structure of the pagan church, the title and vestments of the Pontifex Maximus, the worship of the Great Mother and a multitude of comforting divinities, the sense of super-sensible presences everywhere, the joy or solemnity of old festivals, and the pageantry of immemorial ceremony, passed like maternal blood into the new religion, and **captive Rome captured her conqueror**. While Christianity converted the world, the world converted Christianity. . .” (Will Durant, Civilization: Caesar and Christ, Volume 3, p. 657.*

John Henry Cardinal Newman makes this admission:

*“We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own. It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees, incense, lamps, and candles; votive offerings on recovery from illness, holy water; asylums; holy days and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments; the tonsure, the ring in marriage, turning East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleisen, are all of pagan origin, and **sanctified by their adoption into the church**.” (Henry Cardinal Newman, An Essay on the Development of Christian Doctrine, p. 373)*

Philip Schaff, one of the greatest church historians ever to wield a pen, wrote the following:

*“But the elevation of Christianity as the religion of the state presents also an opposite aspect to our contemplation. It involved great risk of degeneracy to the church. The Roman state, with its laws, institutions, and usages, was still deeply rooted in heathenism, and could not be transformed by a magical stroke. The christianizing of the state amounted therefore in great measure to a paganizing and secularizing of the church. The world overcame the church, as much as the church overcame the world, and the temporal gain of Christianity was in many respects cancelled by spiritual loss. The mass of the Roman Empire was baptized only with water, not with the Spirit of the gospel, and it smuggled heathen manners and practices into the sanctuary under a new name. The very **combination** of the cross with the military ensign by Constantine was the most doubtful omen, portending an unhappy **mixture** of the temporal and the spiritual powers.” (Philip Schaff, History of the Christian Church, vol. 3, p. 93, bold is mine)*

Third, the **architecture** at the Vatican is Roman. Recently, I made a visit to the ruins of the old city of Rome and then on the same day visited Vatican City. The architecture is virtually identical. Also, the old city of Rome was filled with statues of gods and heroes as is Vatican City.

Fourth, the Papal church calls itself the **Roman** Catholic Church.

Fifth, the official language of the Vatican is **Latin**, the language of ancient Rome.

Sixth, in official documents, the Vatican employs **Roman numerals**.

Seventh, the headquarters of the Papacy is **Vatican City**, which is located in the geographical location of ancient Rome. Says the Catholic Encyclopedia:

"It [Vatican City] is within the city of Rome, called the city of seven hills, that the entire area of Vatican State proper is now confined." (The Catholic Encyclopedia, Tomas Nelson Publishers, 1976. Article: 'Rome')

Eighth, **historians and theologians** consistently emphasize that Papal Rome inherited and perpetuated the Roman Empire but in a different way: It was a **religious-political** system. Notice the following quotations from church historians and theologians:

*"Within three centuries, the Roman Church had transformed the administrative organization of the Roman Empire into an ecclesiastical system of bishoprics, dioceses, monasteries, colonies, garrisons, schools, libraries, administrative centers, envoys, representatives, courts of justice, and a criminal system of intricate laws all under the direct control of the pope. His Roman Palace, the Lateran, became the new Senate. The new senators were the cardinals. The bishops who lived in Rome and the priests and deacons helped the pope to administer this **new imperium**."* (Malachi Martin, The Decline and Fall of the Roman Church, p. 105, italics mine)

*"The Roman Church in this way privily pushed itself into the place of the Roman World-Empire, of which it is the **actual continuation**; the empire has not perished, but has only undergone a transformation. . . That is no mere 'clever remark,' but the recognition of the true state of the matter historically, and the most appropriate and fruitful way of describing the character of this Church. It still governs the nations. It is a political creation, and as imposing as a World-Empire, because [it is] the **continuation of the Roman Empire**. The Pope, who calls himself 'King' and 'Pontifex Maximus,' is **Caesar's successor**."* (Adolph Harnack, What is Christianity? pp. 269-270)

"The Empire was falling into decay. The Barbarians knew that its life was failing, that the old organism was worn out, and they hastened to take possession of the remains. From every direction they came for the spoils. The Saxons and the Angles settled in Great Britain; the Franks invaded Northern Gaul; the Visigoths made Spain and the region south of the Loire their own; the Burgundians took possession of the upper valley of the Rhone; the Vandals made conquests in Africa. The Ostrogoths and Lombards were waiting for their turn to come. Among these new invaders, some were heretics, others were pagans. What is to become of the Church? Are its days numbered, and is the Empire to bring it down as its companion into an open tomb?"

No, the Church will not descend into the tomb. It will survive the Empire. It will have to pass through days of distress. It will witness calamity after calamity, ruins heaped upon ruins. But in the midst of the greatest sadness, it will receive precious consolations. One after another, these barbarian peoples will submit to its laws, and will count it a glory to be the Church's children. The frontiers of the Church will be extended; its institutions, for a moment shaken by the Barbarians, will be consolidated, developed, and will adapt themselves to their surroundings. The papacy, most sorely tried of all, will make a new advance. At length a **second empire** will arise, and of this empire the Pope will be the master. *More than this, he will be the master of Europe. He will dictate his orders to kings who will obey them.*" (Joseph Turmel, The Latin Church in the Middle Ages, p. v, vi. Emphasis supplied)

"The all-conquering barbarians were storming the gates of Augustine's city when the saint died in 430. The North African town of Hippo was one of the last imperial outposts to be attacked. Rome had already gone under. Only four years before, St. Augustine's City of God had laid the theological groundwork for the church to **step into the void** left by the collapsing Roman Empire." (Douglas Auchincloss, City of God and Man, Time, 76 (December 12, 1960), p. 64)

"The removal of the capital of the Empire from Rome to Constantinople in 330 left the Western Church, practically free from imperial power, to develop its own form of organization. The Bishop of Rome, **in the seat of the Caesars**, was now the greatest man in the West, and was soon forced to become the political as well as the spiritual head. To the Western world Rome was still the political capital—hence the whole habit of mind, all ambition, pride, and sense of glory, and every social prejudice favored the **evolution** of the great city into the ecclesiastical capital. Civil as well as religious disputes were referred to the successor of Peter for settlement. Again and again, when barbarians attacked Rome, he was compelled to actually assume military leadership. Eastern Emperors frequently recognized the high claims of the Popes in order to gain their assistance. It is not difficult to understand, how, under these responsibilities, the primacy of the Bishop of Rome, established in the pre-Constantine period, was emphasized and magnified after 313 [Edict of Milan]. The importance of this fact must not be overlooked. The organization of the Church was thus put on the same divine basis as the revelation of Christianity. This idea once accepted led inevitably to the medieval Papacy." Alexander Clarence Flick, The Rise of the Mediaeval Church pp. 168, 169, emphasis supplied

"During the whole medieval period there was **in Rome a single spiritual and temporal authority** [the papacy] exercising powers which in the end exceeded those that had ever lain within the grasp of the Roman emperor." R. W. Southern, Western Society and the Church in the Middle Ages, volume 2, pp. 24-25 emphasis supplied.

"The papacy is no other than **the ghost of the deceased Roman Empire**, sitting crowned upon the grave thereof." (Thomas Hobbes, as quoted in, Dave Hunt, A Woman Rides the Beast, p. 95)

*“Christian Rome was the **legitimate successor of pagan Rome**. . . Christ had triumphed [and] Rome was ready to extend its sway to the heavens themselves.” (W. H. C. Frend, The Rise of Christianity, p. 773)*

*“The Roman Christian Church was a church of world-wide importance and power, and her bishop the most influential. Out of the ruins of **political Rome** arose the great **moral empire** in the ‘giant form’ of the Roman Church. In the marvelous rise of the Roman Church is seen in strong relief the majestic office of the Bishop of Rome.” (Alexander Clarence Flick, The Rise of the Mediaeval Church, p. 150)*

*“When the Western empire fell into the hands of the barbarians, the Roman bishop was the only surviving **heir of this imperial past**, or, in the well-known dictum of Hobbes, ‘the ghost of the deceased Roman empire, sitting crowned upon the grave thereof.’” (Philip Schaff, History of the Christian Church, vol. 3, p. 287)*

*“Long before the fall of Rome, there had begun to grow up within the Roman Empire an **ecclesiastical state**, which was **shaping itself upon the imperial model**. This **spiritual empire**, like the secular empire, possessed a hierarchy of officers, of which deacons, priests or presbyters, and bishops were the most important. . . . Another consequence of the fall of the Roman power in the west was the development of the Papacy. In the absence of an Emperor in the west, the popes rapidly gained influence and power and soon built up an **ecclesiastical empire** that in some respects took the place of the old empire.” (Myers, General History for Colleges, pp. 348, 316)*

*“St. Thomas. . . says that **the Roman Empire has not ceased**, but is **changed** from the temporal into the spiritual. . . It was, then, the Apostolic Church, which, spreading throughout the nations, already combined together by the power of the heathen empire of Rome, quickened them with a new life. . . the temporal power in the old heathen empire of Rome, and the spiritual power in the supernatural kingdom of God met together. . . these two powers were **blended and fused together**; they became one authority, the emperor ruling from his throne within the sphere of his earthly jurisdiction, and the Supreme Pontiff ruling likewise from a throne of a higher sovereignty over the nations. . . the material power which once reigned in Rome [was] consecrated and sanctified by the investiture of the Vicar of Jesus Christ with temporal sovereignty over the city where he dwelt. And now for these twelve hundred years the peace, the perpetuity and faithfulness of the Christian civilization of Europe, has been owing solely in its principle to this consecration of the **power** and **authority** [Revelation 13:2] of **the great empire of Rome**, taken up of old, perpetuated, preserved, as I have said, by the salt which had been sprinkled from heaven, and continued in the person of the Supreme Pontiff, and in that order of Christian civilization of which he has been the creator.” (Cardinal Manning, The Temporal Power of the Vicar of Jesus Christ, pp. 123-128)*

“If we extend our view over the ruins of the Western Empire, such is the spectacle that meets us on every side. . . . the Pax Romana has ceased; it is universal confusion. But wherever a bishop

holds his court, religion protects all that is left of the ancient order. **A new Rome ascends slowly above the horizon.** It is the **heir of the religion** which it has overthrown; it assumes the outward splendors of the Caesars. . . . The emperor is no more. . . . But the **Pontifex Maximus** abides; he is now the Vicar of Christ, offering the old civilization to the tribes of the north. He converts them to his creed, and they serve him as their Father and Judge supreme. This is the Papal Monarchy, which in its power and its decline overshadows the history of Europe for a thousand years.” (W. F. Barry, The Papal Monarchy, pp. 45, 46)

“As Rome’s role in **pagan history** came to an end, she was destined to play another, a sacred one, in **Christian history**. . . . Rome’s part in ecclesiastical history had begun. . . . Thus a Christian Rome, destined, like its pagan predecessor on the Palatine, to conquer a large part of the earth, gradually arose on Vatican Hill. . . . While today the Palatine [the hill of the Roman Emperors’ palaces] is in ruins, St. Peter’s still draws worshipers from all parts of the world.” (Walter Woodburn Hyde, Paganism to Christianity in the Roman Empire, pp. 6-7)

Notice the following amazing declaration by Cardinal Manning:

“Now the abandonment of Rome was the **liberation** of the pontiffs. Whatsoever claims to obedience the emperors may have made, and whatsoever compliance the Pontiff may have yielded, the whole previous relation, anomalous, and annulled again and again by the vices and outrages of the emperors, was finally dissolved by a higher power. The providence of God permitted a succession of **irruptions**, Gothic, Lombard, and Hungarian, to desolate Italy, and to **efface from it every remnant of the empire** [remember this fact of history. Later on in this paper we will see that Protestant futurists rewrite history and deny that the Roman Empire was ever divided]. The pontiffs found themselves alone, the sole fountains of order, peace, law, and safety. And from the hour of this providential **liberation**, when, by a divine intervention, the **chains fell off** from the hands of the successor of St. Peter, as once before from his own, no sovereign has ever reigned in Rome except the Vicar of Jesus Christ.” Henry Edward Manning, The Temporal Power of the Vicar of Jesus Christ, Preface, pp. xxviii, xxix. London: Burns and Lambert, 1862

Remarks on Daniel 8:9

The little horn first **conquers horizontally** or geographically in three directions of the compass—the south, the east and the Glorious Land. These are the three directions of the compass where the **Roman Empire grew** into world power.

Remarks on Daniel 8:10

The little horn which had been conquering horizontally on earth (verse 9) now began an **onslaught vertically** against heaven. The sense of the first part of verse 10 is: ‘the horn grew geographically, yes, **even vertically** into heaven.’ The horn grows great, even to the **host of heaven** and hurls down some of the host of the stars to the ground and tramples upon them.

The parallel to this is found in **Daniel 7:21, 25** where the little horn persecuted the **saints of the Most High**. Whenever the expression '**grow great**' (*gadal*) is used in the Old Testament of human beings, without exception, it refers to one who takes power illegally, presumptuously and arrogantly. Notably in 2 Thessalonians the power that magnifies itself above all that is called God is the man of sin who leads the mystery of iniquity.

The question is: What is the host or army of heaven that the little horn casts to the ground? There are three possibilities: **1)** the stars and hosts of heaven can refer to **angels** (Nehemiah 9:6; Judges 5:20; Job 38:7; Revelation 12:7-9; 19:11). **2)** The stars and host of heaven is a reference to the **literal** sun, moon and stars (Deuteronomy 4:19; II Kings 17:16). **3)** The stars and hosts are symbolic of the **leaders** of God's people (Revelation 1:20) and **God's people** on earth (Genesis 37:9, 10; Exodus 7:4; 12:41; 1 Samuel 17:45; Revelation 1:20; Daniel 12:2-3). In the Old Testament the word 'host' is used in the majority of the cases to describe 'armies'.

The **explanation portion** at the end of chapter 8 leaves no doubt about the identity of the host of heaven upon which the little horn tramples:

*'And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall destroy the mighty and **holy people**' (Daniel 8:24).*

Notice the sequence of events in the vision:

- A **ram** with two horns (verses 3-4)
- The **male goat** had a notable horn (verse 5)
- A male goat breaks the ram's two horns (verses 6, 7)
- The notable horn is broken (verse 8)
- The broken horn is succeeded by four horns (verse 9)
- The little horn comes up from one of the four and attacks the host (verse 10)
- Attacks the sanctuary and the Prince of the host (verse 11)
- The Angel interpreter at the end of the vision **explains each part** in its proper order:
- The two-horned ram represents the kingdom of the Medes and Persians (verse 20)
- The male goat represents Greece (verse 21)
- The notable horn represents its first king (verse 21)
- The four horns represent the divisions of Greece after the death of its first king (verse 22)
- When Greece is reaching the end of its rule a nasty king will arise (verse 23)
- The king will 'destroy the mighty and the holy people' (verse 24)
- The king will stand up against the Prince of princes (verse 25)
- The king will be destroyed without human hand (verse 25)

Even a passing glance at Daniel 8 will indicate that 'the host and the stars of heaven' in the **vision** stands in the same identical spot as 'the mighty and holy people' in the **explanation** of the vision.

It is clear, then, that the **host represents God's people**. In the New Testament, the Apostle Paul even uses military terminology to describe the armor and the warfare of God's people against Satan's kingdom. Jesus is the General and His people are the armies (Ephesians 6:11-18; Romans 13:12-14; II Corinthians 6:7; I Thessalonians 5:8; II Corinthians 10:3-4).

It is important to recognize that in the explanation of the vision, the little horn is called a 'king' of fierce countenance (verse 23). This will be picked up again in **Daniel 11** where this same power is referred to as 'the king of the north.'

The use of the word 'king' need not mean that the Antichrist will be a **single person**. And why is this? In the Bible, the singular word 'priest' with the **definite article** can mean a **succession of priests** (see, Numbers 35:25-28 and compare with Hebrews 9:7). Likewise, the word 'king' with the definite article can mean a **succession of kings** (see, for example, I Samuel 8:11). Even the word 'man' with the definite article can mean **Christians of all time** (II Timothy 3:17). When Jesus said: 'The Sabbath was made for man,' (Mark 2:27), He obviously did not mean that it was made for only one man but rather for **mankind**.

This helps us understand why Paul called the Antichrist 'the Man of Sin' and why the beast has the 'number of man' (Revelation 13:18). The singular word, 'woman' with the definite article can also refer to the church of all ages (see, Revelation 12:4, 6, 13, 14-17). So it is clear that the word 'king' in Daniel 8 can refer to a succession of kings in a dynasty.

Comments on Verse Eleven

As if it wasn't enough to war against the **host**, the little horn now then attacked the **Prince** of the host, took away the **'daily'** which belonged to the Prince, and trampled upon the place of the Prince's **sanctuary**.

Let's first identify the Prince. The word 'Prince' is used several times in the book of Daniel (10:13, 21; 12:1-3; 8:11, 25; 11:22; 9:25, 26). Who is the Prince of the host? The only other place in the entire Bible where this specific name 'Prince of the host' (*tsar tsaba*) is used is in **Joshua 5:13-15**. Even a cursory look at this passage reveals that the Prince of the host is YHWH (compare Exodus 3:14; John 8:58).

There can be no doubt that the Son of Man, Michael, the Angel of the Lord and the Angel of His Presence, all refer to the same being (Jude 9; Revelation 12:7-9; I Thessalonians 4:16). It is of more than passing interest to realize that the high priest in the Old Testament was occasionally called 'prince' (see I Chronicles 24:5; Ezra 8:24, 29).

The prince of the host is none other than Jesus Christ, our high priest who rules over the kingdom of grace. The apostle Paul, in Hebrews 8:1, 2 explains that Jesus became our High priest when he ascended to heaven. He said "**we have**" a high priest (see also, Hebrews 4:14, 15; 7:26; 9:11).

Notice that the Prince is the Prince **of the host**. If the host is composed of the saints of the Most High, then the Prince of the host must be the Commander of those saints. And, who is the

Commander of God's people on earth? Jesus is the Head of the church. The church receives its marching orders from Him. Notice that those who belong to God's people are called 'saints' in both Testaments (Daniel 7:25; Psalm 30:3; 149:1; Ephesians 1:1; Philippians 1:1; Colossians 1:2; Jude 3, etc.).

Let's dedicate some time now to determine the meaning of the 'daily' (*tahmid*). What does this strange word mean? There is presently an intense debate in some Adventist circles about the meaning of the term. Some, along with William Miller, connect Daniel 8 with 2 Thessalonians 2 and teach that the pagan Roman Empire was taken out of the way in order to give way to the papacy and thus the daily is paganism. Others believe that it refers to the removal **by** the papacy of the continual ministry of Christ in the heavenly sanctuary.

Some follow the KJV and NKJV translation which gives the impression that the 'daily' was taken away **by** the prince of the host. In this view, Jesus took away paganism to give way to the papacy. But scholars have indicated that the phrase should not read 'by him the daily was taken away' but rather '**from him** the daily was taken away' (see Frank Holbrook, Symposium on Daniel, p. 404). The correct translation of the preposition *mimmennu* is found, for example, in the NASB:

*"It [the little horn] even magnified itself to be equal with the Commander of the host; and it removed the regular sacrifice **from Him**, and the place of **His** sanctuary was thrown down."*

The problem with the word 'daily' is that it is an **adjective which stands alone** and has no noun to qualify. The question which begs to be answered therefore is: The little horn took away the daily what? The meaning of the word *tahmid* is simply 'something which goes on continuously without interruption.'

But what is it that 'goes on continuously without interruption'? It is important to keep in mind that this word is accompanied by the **definite article**. It is **THE** daily (*hatamid*) which the little horn takes away (see also Daniel 11:31; 12:11). The King James Version along with most modern versions adds the word 'sacrifice,' thinking that *tahmid* refers to the morning and evening sacrifice in the court of the sanctuary. But this is a wrong assumption. There is a Hebrew expression for this sacrifice, it is *olat tahmid*.

What, then, does this word mean? Let's take a closer look. The Old Testament makes it abundantly clear that when this word is used in the context of the sanctuary it always, without exception, refers to the **daily ministration of the priest in the court and in the holy place**. In other words, the little horn was going to attempt to take away from the Prince of the host His ministration in the court and in the holy place of the sanctuary. Here are some of the texts where the daily is used with reference to the sanctuary:

- Burnt offering (Exodus 29:42; Numbers 28:3,6; 1 Chronicles 16:40)
- Fire on the altar of sacrifice (Leviticus 6:13)
- Weekly meal and drink offering (Numbers 28:10)
- Showbread (Exodus 25:30; Leviticus 24:8; Numbers 4:7; 2 Chronicles 2:4)

- Incense (Exodus 30:8)
- Lamps (Exodus 27:20; Leviticus 24:1-4)
- High Priest's bearing the guilt of Israel continually (Exodus 28:29, 30; Hebrews 7:3, 27; 10:1, 11)

It is important to realize that the word *tahmid* is **never used** in the Old Testament to describe anything that transpires in the most holy place of the sanctuary. This is important because some in our midst are teaching that the taking away of the 'daily' in the end time refers to the national Sunday law.

I believe a good case can be made that the national Sunday law is the abomination of desolation that is referred to in Daniel 11:31 and Matthew 24:15 but the abomination of desolation and the daily are two different things. The papacy first took away the daily in 508 AD and then set up the abomination of desolation by the Sunday law in 538.

What is meant by the expression 'take away'? The Hebrew word *rum* can mean 'to exalt' or 'lift up' but when this verb is used in connection with the sanctuary it always means 'to take away' (Leviticus 2:9; 4:8, 10, 19; 6:10, 15).

In order to comprehend how the little horn took away the 'daily', we need to answer two fundamental questions:

1) In which sanctuary is the Prince ministering at this point in the vision?

2) What does each of the pieces of furniture in the court and in the holy place represent? In other words, what was the meaning of the altar of sacrifice, the candlestick, the table of showbread and the altar of incense? If we are able to determine the answer to these questions then we will know also what the little horn attempted to take away from the Prince and when.

Let's answer the first question. There can be no doubt that in this vision the Prince is ministering in the **heavenly sanctuary**. We have already identified the Prince as Jesus. And where does Jesus minister today? We are told in Matthew 21:12-13 that at the end of the Triumphal Entry Jesus entered the **temple of God** and called it **My Father's house**. However, just a few days later Jesus announced to the Jewish leaders: '**Your house** is left unto you desolate.' (Matthew 23:38) The Jerusalem Temple was no longer the Father's house or the temple of God because it had been forsaken by the presence of Jesus. This is what the rending of veil meant. The system of earthly types and shadows had come to an end (Matthew 27:51). In A. D. 70 the Jerusalem Temple was destroyed (Luke 19:41-44) and has never been rebuilt. For this reason alone it is impossible to conclude that the sanctuary which the little horn trampled upon was the Jerusalem Temple. During the Christian dispensation when the little horn did its work, there was no earthly Jerusalem Temple in existence!!

It is not helpful when some in our midst teach that the sanctuary is the sanctuary of paganism. If this were true, then the sanctuary to be cleansed (Daniel 8:14) would be the sanctuary of paganism.

The question suggests itself: If the little horn did not trample upon the earthly Jerusalem temple, then which one? The answer is two-fold. Upon His ascension, Jesus began His ministry as High Priest in the literal heavenly sanctuary physically (Hebrews 8:1-2). He is the High Priest who ministers in the literal heavenly temple on the heavenly Mt. Zion in the literal heavenly Jerusalem. He is the minister of a better covenant because He presents before His Father His own better blood. He is the living Shekinah in the heavenly temple.

But there is more. He is also the minister of the spiritual temple on earth and that spiritual temple is the Church. This spiritual temple has spiritual foundations, a spiritual Cornerstone, spiritual stones and a spiritual Shekinah (the Holy Spirit) which entered it on the Day of Pentecost (see, Ephesians 2:20-22; I Peter 2:1-10; I Corinthians 3:16-17; II Corinthians 6:14-18; II Thessalonians 2:3-4). In other words, Jesus ministers in two places at the same time: Physically in heaven and spiritually on earth through the ministry of the Holy Spirit. His heavenly hosts are the angels and His earthly hosts are His faithful followers.

So then, what is meant by the little horn taking away the 'daily' from the Prince and killing His hosts? It cannot mean that the little horn literally and personally traveled to heaven and deposed the Prince and destroyed the angels. This idea would be preposterous. What, then, does it mean? The answer is found in Daniel 8:11 where we are told that the little horn cast down the place of the Prince's sanctuary. We have already shown that the place of the Prince's sanctuary is in the literal heavenly Temple and in His church on earth. The antichrist could not usurp the place of Jesus in the heavenly temple so he does so in the earthly temple—the church!

The word 'place' (*makon*) here is unusual. There are some very common Hebrew words for 'place' in the Old Testament but this is not one of them. The word *makon* is used only 17 times in the Hebrew Bible and in 16 of those references the word denotes the heavenly sanctuary as God's dwelling place (Exodus 15:17). Perhaps it would be a good idea to look at a few of those references. In I Kings 8:39, 41, 43, 49 (and parallel passages in II Chronicles 6:30, 33, 39; study also Psalm 89:14; 97:2 where *makon* is translated, 'habitation') we are informed that God hears our prayers, forgives our sins, saves us and metes out justice from His heavenly place (*makon*).

Interestingly, the prayers of God's people are uttered toward or in the earthly temple but they are heard by God in heaven. Solomon prayed to the Lord upon the dedication of the Temple:

'Hear the plea of your servant and of your people Israel when they pray toward this place: O hear in heaven your dwelling place, heed and forgive.' (I Kings 8:30; see also Daniel 6:10)

Thus there is an intimate connection between the earthly and heavenly temples. In a sense, God dwells in both!! For our purposes here, it is important to remember that when Nebuchadnezzar came and destroyed the Jerusalem Temple, he was not able to touch the heavenly temple!! In the same way, the little horn is able to take over the functions of the

Prince and kill His hosts on earth but it is not able usurp from the heavenly Prince his functions in heaven nor destroy His angels.

The act of casting down the place of the Prince's sanctuary does not mean that the little horn is demolishing the mortar and stones of the heavenly sanctuary. What it does mean is that the little horn usurps on earth the daily ministration of the heavenly Prince. What belongs to the Prince in heaven, the little horn usurps and sets up on earth. The place of the sanctuary is removed from heaven and set up on earth. The central issue in this whole matter is : Who will control the sanctuary service in the court and in the holy place [significantly, at this point in the flow of church history, the little horn only tries to interfere with the ministry of the Prince in the court and in the holy place. This is understandable in that during the Middle Ages Jesus had not yet entered the most holy place] the Prince or the little horn? And why is control of the sanctuary such a vital issue?

At this point we must return to our second question above: What was the meaning of the ministration of the priest at the altar of sacrifice, the candlestick, the table of showbread and the altar of incense? Let us examine each of these separately.

The Altar of Sacrifice

Morning and evening a lamb was offered upon the altar of sacrifice for the sins of Israel. As long as the Hebrew sanctuary and temple stood, there was never a time when the fire was not burning. This was the **daily** burnt offering (Exodus 29:39). The sacrifice of the lamb, of course, represented the death of Jesus Christ on the cross, a sacrifice that is valid for God's people continually (John 1:29; I Peter 1:19; Revelation 13:8). The fact that the sacrifice was offered **daily**, morning and evening, indicates that Jesus died **once and for all and never needs to die again!** The continual benefits of His one and only sacrifice is brought out clearly in Hebrews 7:27 where the old Hebrew system is contrasted with the ministry of Christ:

*'Who needeth not **daily**, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did **once** when he offered up himself.'* And again in Hebrews 9:25-26: *'Not yet that he should offer himself **often**, as the high priest entereth into the holy place every year with the blood of others; for then must he **often** have suffered since the foundation of the world: but now **once** in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men **once** to die, but after this the judgment: So Christ was **once** offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.'*

The teaching of the once-for-all death of Jesus is counterfeited in the Roman Catholic sacrifice of the mass. In the mass the once-for-all sacrifice of Jesus is repeated over and over again. Instead of looking to the Lamb of God in heaven, Roman Catholic believers are taught to look at the wafer host where the body of Jesus in its totality (ubiquity) is supposedly found. Instead of coming boldly to Jesus at the throne of grace **in heaven** believers are taught that they are being nourished by feeding on the literal body of Jesus **on earth**. In fact, the host is stored in a flower-

like artifact called the Tabernacle. At the center of the artifact is the round wafer-like host and coming forth from the host are the rays of the sun. When the tabernacle is brought forth before the congregation, the faithful are taught to bow and worship the host. This is simply a refined system of sun-worship.

Furthermore, the Roman Catholic priest on earth takes over the power and prerogatives of Jesus when he pronounces the words of consecration *hoc est corpus meum*. Roman Catholic theology teaches that when these words are pronounced, the earthly priest has the power to transubstantiate the wafer into the real body of Jesus. In other words, the earthly priest has the power to **create the Creator!!** This is blasphemy to the fullest degree.

The Table of Showbread

The table of the showbread contained two stacks of unleavened bread each with six loaves. In other words, there were twelve loaves of bread. By this, God wanted to teach that there was sufficient bread to feed each and every one of the twelve tribes of Israel. This bread was called (Numbers 4:7) the '**continual** bread' (*tahmid*) because it was available continually to satisfy the spiritual needs of Israel.

What did this bread represent? In the Bible, bread is consistently used as a symbol of the Word of God. In Isaiah 55:10-11 we are told:

*"For as the rain cometh down, and the snow from heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and **bread** to the eater: **So shall my word be** that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."*

When Jesus was tempted by the devil to change stones into bread, He replied: 'Man shall not live by **bread** alone, but by every **word** that proceedeth out of the mouth of God.' (Matthew 4:4; see also Deuteronomy 8:3-4).

After Jesus fed 5000 men with only five loaves of bread and two fishes He made a very controversial remark: 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you' (John 6:53). Was Jesus teaching that we are to eat his literal flesh and drink His literal blood like Roman Catholic theology teaches? Absolutely not! Notice how Jesus explained His own controversial remark: 'It is the Spirit that quickeneth; the flesh profiteth nothing: the **words** that I speak unto you, they are spirit, and they are life' (John 6:63). That is to say, the words of Jesus have power to nourish the spiritual life. As literal bread sustains physical life, the Word of God sustains spiritual life. Spiritually speaking, when we study the Word we assimilate Jesus and he becomes flesh of our flesh and bone of our bones.

It is the engrafted Word of God which cleanses our life and gives us the victory over sin. David understood this when he exclaimed: 'Wherewithal shall a young man cleanse his way? By taking

heed thereto according to thy word . . . Thy word have I hid in mine heart that I might not sin against thee' (Psalm 119:9, 11).

Jesus agreed with David when He said to His disciples: 'Now ye are clean through the word which I have spoken unto you' (John 15:3). And the apostle Paul adds his testimony when he states that the church is sanctified and cleansed 'with the washing of the water by the word' (Ephesians 5:26)

What have we discovered so far about the showbread? First of all, it represents Jesus as He is contained in the written Word of God. Secondly, it is continually available to all of God's people. And thirdly, if assimilated, it will nourish the life spiritually and provide victory over sin.

In what sense, then, did the little horn cast down the meaning of the table of the showbread? The answer is easy to find. Roman Catholicism substituted the traditions of men in place of the Word of God. The word of a supposedly infallible magisterium was placed above a 'thus saith the Lord'. The number of unbiblical (or shall we say, anti-biblical?) traditions is legion: Purgatory, limbo, celibacy, auricular confession, an eternally burning hell, lent, processions, the mass, relics, canonization of saints, the rosary, bowing before images, the immaculate conception, the assumption of Mary, baptism of infants by aspersion, novenas, the observance of Sunday, etc. And what was the end result of these traditions replacing the Word of God? Spiritual malnutrition and a moral laxity which would make the pagan Romans look like saints!

It is no coincidence that the third and fourth seals of Revelation describe this period as one of famine for the Word of God (see, Revelation 6:5-8). In effect, the third horse (the period of Constantine) brings in the unbiblical teachings and practices of the pagans and the result under the fourth horse (the 1260 years of papal dominion) is a life threatening scarcity of breadBfamine!! This is also the period of the fourth church of Revelation. Under this church, Jezebel the harlot is in control. During this period of 1260 years there is no dew or rain and as a result there is famine for the word of God. (Revelation 2:20; 11:3, 6; 12:6, 14; cf. Amos 8:11-12)

The Candlestick

Leviticus 24:1-4 explains that one of the tasks of the High Priest was to trim the wicks and replenish the oil in the seven-branched candlestick of the holy place. In this way he would make sure that the light of the candlestick burned continually (*tahmid*).

What was represented by the candlestick? Let's interpret the symbols. Seven represents totality and oil represents the Holy Spirit. But, what does the candlestick itself represent? Revelation 1 gives us the clear answer. The seven-branched candlestick represents seven stages in the history of the Christian church from the days of the apostles till the end of time. At times, it looked like the light of the church was about to be extinguished. Particularly during the period of Thyatira the light burned dim. This is why the period of papal oppression is known as the 'dark ages.'

The Golden Altar of Incense

The incense which was offered upon this altar was called the 'perpetual (*tahmid*) incense' because it was to be burned on the altar morning and evening continually. What did the incense represent? The incense upon the altar is connected with the prayers of the congregation. For example, in Luke 1:9-11 we are told that when Zacharias went into the temple to offer incense, the people were praying to God outside the holy place. In Psalm 141:2 David exclaims: 'Let my prayer be set forth before thee as incense. . .' Even more explicitly, Revelation 8:3-4 explains the meaning of this altar:

'And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.'

It appears from this passage that the incense represents the merits of Jesus which are mixed with the prayers of God's people. In other words, the incense which was placed upon the golden altar represents the prayers of God's people which are mingled with the precious merits of Christ's blood and therefore are acceptable before the Father.

It is no coincidence that directly in back of the altar was the veil which divided the holy from the most holy and behind the veil stood the ark of covenant, a symbol of the throne of God. When incense was offered on the golden altar, the smoke ascended up the curtain and entered the presence of God beyond the veil. This is why there were angels embroidered upon the curtain. The angels take our prayers to Jesus and by the merits of Jesus those prayers enter the very presence of God. This is the meaning of the ladder which Jacob saw in his dream (see, Genesis 28:11-12 and John 1:51).

In what sense did the little horn take away this function from the Prince? Roman Catholicism has established a counterfeit priesthood to whom the faithful confess their sins. That is to say, instead of people directing their prayers to Jesus in heaven for forgiveness, they utter them to a human priest on earth who cannot forgive. In this way, the intercessory ministry of Jesus is cast down from heaven and placed on earth!! Furthermore, the faithful in Roman Catholicism offer their petitions to Mary and the saints instead of to Jesus. In consequence, the eyes of people are taken off of Jesus who can truly hear their petitions and forgive their sins.

The Bible is crystal clear that there is 'one mediator between God and men, the man Christ Jesus' (I Timothy 2:5). Jesus tells us: 'I am the way, the truth and the life, no man cometh unto the father but by me' (John 14:6). In Romans 8:34 the apostle Paul explains that it is Jesus who 'makes intercession for us.' And in words which are impossible to misunderstand, the book of Hebrews explicitly tells that Jesus 'is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them' (Hebrews 7:25).

Why do we need mere human intermediaries when we can come boldly to the throne of grace through Jesus, the God-Man? The confessional in Roman Catholicism focuses the attention of people upon a man on earth instead of directing them to Christ in heaven.

Summarizing, then, there are two princes that are struggling for the souls of human beings. One of them performs a continual ministry of salvation in the heavenly sanctuary by pleading the blood of His one and only sacrifice before the Father (the altar of sacrifice). He feeds His people with the Word of God (the table of showbread), keeps the light of the church burning by the power of the Holy Spirit (the candlestick) and forgives those who come to Him in penitence and prayer (the golden altar of incense).

The other prince, unable to usurp the heavenly ministry of the Prince, establishes a counterfeit continual ministry (the mass, tradition, the confessional, the pope) in the earthly temple—the church (see II Thessalonians 2:3-4). By getting people on earth to focus on his counterfeit ministry, he casts down the place of the sanctuary and deprives human beings from discerning the saving work of Christ! Without being able to discern the saving work of Christ, souls perish in sin!

Remarks on Verse Twelve

We previously found that the Prince has his host. Now we discover that the little horn is also given a host to war against the daily. So the battle is between the Prince and His host and the little horn and his host. A comparison of verse 12 with Daniel 11:31 clearly indicates that the little horn's host is composed of his armies, the secular power. Notice that the little horn's host helps fight against the daily by reason of transgression. The word 'transgression' (*pesa*) is the strongest in the Old Testament for sin. It really means 'rebellion' or 'revolt'. The little horn and his host are not simply sinning; they are revolting or openly rebelling against the Prince, the daily and the place of the sanctuary. The little horn in Daniel 7:25, the king of the north in Daniel 11:36 the man of sin of 2 Thessalonians 2:3-4 and the beast of Revelation 13:5-7 all manifest the same attitude: open and willful rebellion against the Prince, the daily and the place of the sanctuary.

The Pioneers

Some have stated that because William Miller believed that the daily was paganism and the sanctuary was the sanctuary of paganism, we should believe the same today because he was our pioneer. But we must recognize that what William Miller taught was by no means perfect. He taught that the first beast of Revelation 13 was **pagan Rome** and the second beast was an image of the Roman beast, **papal Rome**. He correctly taught that the 1260 years of papal dominion began in 538 and ended in 1798. But he took the number 666 (which has nothing to do with years but is rather the number of the beast's name) and applied it to the period of pagan Rome's dominion from 158 BC to 508 AD.

Ellen White had much positive to say about William Miller. But does this mean that she endorsed every detail of Miller's interpretation? By way of analogy, Ellen White wrote that angels stood by Luther's side revealing treasures of truth to his understanding and yet Luther's writings were far from perfect:

"Angels of heaven were by his side, and rays of light from the throne of God revealed the treasures of truth to his understanding. He had ever feared to offend God, but now the deep conviction of his condition as a sinner took hold upon him as never before." GC 122

Regarding Miller Ellen White stated:

*"God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. **Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies** which had ever been dark to God's people. The **commencement** of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word, which he had regarded as uninspired, now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy, and with the deepest respect and awe."* SR, pp. 356, 357

Ellen White explained that in some of our earlier books there were mistakes that in the course of time would need to be corrected:

"In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers, magnify these matters in such a way as to lessen the influence of these good soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith, and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be." CW, p. 151 (written in 1910)

Other Pioneers

The so-called new view is the one that says that the daily is Christ's mediation in the holy place of the heavenly sanctuary and that the papacy took it away by establishing a counterfeit intercessory ministry in the church with a counterfeit priesthood in a counterfeit sanctuary. It is claimed that this is not the view of the pioneers but that it was changed later by people like A. T. Jones, W. W. Prescott and Arthur Daniels. Yet the view of A. T. Jones and Prescott is not only Biblical but it was also held by many of those who preached the judgment hour message.

In 1843 one of those who preached the judgment hour message stated:

*"The very heart of the gospel was removed when the little horn took away the **daily or continual mediation of Jesus Christ**, and cast down the place of his gospel sanctuary and made it a den of thieves." The Midnight Cry, October 4, 1843*

The statement above was most likely written by O. R. L. Crozier whose article on the sanctuary was glowingly approved by Ellen G. White:

*"I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that **Brother Crosier had the true light**, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, **to recommend that Extra, to every saint.**" A Word to the Little Flock Scattered Abroad, p. 12*

In The Present Truth of December, 1849 Ellen White used language that reveals her understanding of the 'daily':

*"Christ did close his **daily**, or **continual** ministration or mediation in the **first apartment** of the heavenly sanctuary, and SHUT THE DOOR, which no man can open; and opened a door, in the second apartment, or Holiest of all, which no man can shut, (see Revelation iii 7, 8) and passed within the second veil, bearing before the Father, on the breast-plate of judgment, all for whom he is now acting as intercessor. If this is the position that Christ now occupies, then there is no intercessor in the first apartment; and in vain do misguided souls knock at that door, saying "Lord, Lord, open unto us." The words of the prophet apply to the fulfillment of this point in the parable." The Present Truth, December 1849*

David Arnold whose barn was used by Ellen White and the pioneers to hammer out the beliefs of the incipient Seventh-day Adventist Church stated in 1849:

*"Therefore, we are brought, by the force of circumstances, and the fulfillment of events, to the irresistible conclusion that, on the tenth day of the seventh month (Jewish time), in the autumn of 1844, Christ did close his **daily**, or **continual** ministration or mediation in the **first apartment** of the heavenly sanctuary; and shut the door; which no man can open; and opened a door; in the second apartment, or Holiest of all, which no man can shut. . ." David Arnold, Present Truth, December 1849*

Ellen White also stated:

*"The ministration of the earthly sanctuary consisted of two divisions: the priests ministered **daily** in the **holy place**, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day the repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them to the innocent sacrifice. The animal was then slain, and the blood or the flesh was carried by the priest into the holy place. Thus the sin was, in figure,*

transferred to the sanctuary. Such was the work that went forward throughout the year. The **continual** transfer of sins to the sanctuary, rendered a further **work of ministration** necessary in order for their removal. On the tenth day of the seventh month the high priest entered the inner apartment, or most holy place, which he was forbidden, on pain of death, to enter at any other time. The cleansing of the sanctuary then performed completed the yearly round of service." Spirit of Prophecy, volume 4, p. 263

Uriah Smith agreed that the sanctuary that was trampled underfoot was the heavenly sanctuary and that the papacy was the power that trampled upon it:

"Again, we read in Daniel viii 13 about treading the Sanctuary under foot; and it may be asked how a Sanctuary under foot; and it may be asked **how** a Sanctuary in heaven can be trodden under foot. These expressions are **figurative** as will be seen by Hebrews x 29 which speaks of treading underfoot the Son of God. The Sanctuary can be trodden underfoot in the same sense that the Son of God, its minister, can. Thus the **Pope has trodden underfoot the Sanctuary**, by calling his own sanctuary, or temple, the temple of God, and **turning away the worship** of men from the temple of God in heaven to his own sanctuary at Rome. And he has trodden underfoot the Son of God, **the minister of that Sanctuary**, by exalting himself above all that is called God, and assuming to be the head of the church in the place of Jesus Christ." Uriah Smith, The Sanctuary and the 2300 Days, Advent and Sabbath Tracts #5

James White concurred:

"It may be said that the heavenly Sanctuary is not "capable of being trodden under foot." But we ask, is it not as capable of being trodden under foot as "the Son of God," who is the "MINISTER" of the same Sanctuary? Says Paul: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath TRODDEN UNDER FOOT THE SON OF GOD, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace." Hebrews x 29

"We say, then, that the **Sanctuary in heaven** has been trodden under foot in the same sense that the Son of God has been trodden under foot. In a similar manner has the "host," **the true church**, also, been trodden down. Those who have rejected the Son of God have trodden him under foot, and of course have trodden under foot **his Sanctuary**.

The Catholic Church has trodden under foot, not only the "Holy City," but the **Sanctuary**, and its **Minister**, or Priest, "the Son of God." Rome has been called "the Holy City," and the "Eternal City," which can only be said of the City of the living God; the New Jerusalem. James White, Advent Review and Sabbath Herald, January 1851

Later **A. T. Jones** explained what the taking away of the daily was:

"**In the place of Christ**, the true and divine High Priest of God's own appointment in heaven, she has substituted a human, sinful, and sinning priesthood on earth. **In the place of the continual**, heavenly ministry of Christ in His true priesthood upon His true sacrifice, **she has substituted**

only an interval ministry of a human, earthly, sinful, and sinning priesthood in the once-a-day "daily sacrifice of the mass." And in the place of the sanctuary and the true tabernacle, which the Lord pitched and not man, she has substituted her own meeting-places of wood and stone, to which she applies the term "sanctuary." Thus, instead of the one continual High Priest, the one continual ministry, and the one continual sanctuary in heaven, which God has ordained and which is the only true, she has devised out of her own heart and substituted for the only true, many high priests, many ministries, many sacrifices, and many sanctuaries, on earth, which in every possible relation are only human and utterly false.

And it can never take away sin. No earthly priesthood, no earthly ministry, no earthly sacrifice or service in any earthly sanctuary can ever take away sin. In the book of Hebrews we have seen that even the priesthood, the ministry, the sacrifice, and the service in the earthly sanctuary--the very service which the Lord Himself ordained on earth--never took away sin. The inspired record is that they never did take away sin, and that they never could take away sin.

It is only the priesthood and the ministry of Christ that can ever take away sin. And this is a priesthood and a ministry in heaven and of a sanctuary that is in heaven. For when Christ was on earth he was not a priest and if He had remained on earth until this hour, He would not yet be a priest, as it stands written, "If he were on earth, He should not be a priest." Heb. 8:4. Thus, by plain word and abundant illustration, God has demonstrated that no earthly priesthood, sacrifice, or ministry can ever take away sin." A. T. Jones, The Consecrated Way to Christian Perfection, excerpts from chapter 13, 1905

In the 1843 chart the AD 33 crucifixion date, the 666 years of the pagan Roman beast and the definition of the 'daily' as paganism were wisely excluded. But two erroneous dates were kept which were: The year 158 BC as the beginning of the dominion of the Roman beast (which is historically wrong because the date is really 168 BC) and 1843 AD as the ending of the 2300 days and the division of Rome in 490 AD (actually the correct date was 476 AD).

The 1843 chart was directed by God and was very useful to the Millerites. But as Seventh-day Adventists we should be guided by the Bible's understanding of the daily and not by what was taught by William Miller or anyone else. There were many who gave the judgment hour message that disagreed with William Miller's view of the daily. Is Miller the only 'pioneer' that we can trust?

The Matter of Early Writings, p. 74

EGW was given a very important vision on September 23, 1850 which is recorded in EW, pp. 74-76:

"Then I saw in relation to the "daily" (Daniel 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion since 1844, other views have

been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem. [SEE APPENDIX.] and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord."

The reading of this extract will make it clear to any unprejudiced mind that the topic under consideration is the question of time. The application of the counsel here given will be understood more clearly by a consideration of the experiences of the Advent believers up to the time when this testimony was given in 1850. The orthodox interpretation of the little horn of the eighth chapter of Daniel was that it was a symbol of Antiochus Epiphanes; that the 2300 days were literal days, commencing with the time when Antiochus polluted the temple at Jerusalem; and that "the daily sacrifice" referred to the daily offerings made according to the ceremonial law. In harmony with this view the translators supplied the word "sacrifice" in the expression "the daily sacrifice." The Adventists, on the other hand, maintained that the little horn was a symbol of Rome, pagan and papal; that the 2300 days were prophetic days, fulfilled in literal years; and that this period commenced in 457 BC and ended in 1844. After the passing of the time in 1844, there was an effort made to readjust this period of 2300 years to some point in the future; and up to 1850 at least six different adjustments had been made, bringing much confusion into the Advent ranks. Then came this counsel through the spirit of prophecy, that the word "sacrifice" should not be supplied, and that, therefore, the interpretation which found in the work of Antiochus the fulfillment of this prophecy was incorrect; that the view entertained previous to 1844, which made the year 1844 the true termination of the prophetic

period of 2300 years, was correct; and that a true time message would never again be proclaimed. "Time has never been a test since 1844, and it will never again be a test."

In interpreting this prophecy the early Adventists placed the emphasis upon the question, "How long shall be the vision concerning the 'daily'?" etc., and upon the reply, "Unto two thousand and three hundred evenings and mornings." This period of time and the date which marked its expiration were the subjects which claimed their chief attention, and concerning these matters they had the correct view.

1. The first beast of Revelation 13 was a symbol of pagan Rome. 2. The two-horned beast of Revelation 13 was a symbol of the Papacy. 3. The six hundred sixty and six (Rev. 13; 18) represented the duration of the life of the pagan Roman beast. 4. The commencement of this period was placed in b. c. 158, when it was declared that the league with the Jews was made. 5. The termination of this period of 666 years was obtained by subtracting 158 from 666, thus giving 508 AD.

It will be seen at once that if the statement in "Early Writings" that "when union existed, before 1844, nearly all were united on the correct view of the 'daily,'" means that they taught the correct interpretation of this subject, then we have some very serious readjustments to make in our present teaching. Since the rise of this third angel's message it has been taught that the first beast of Revelation 13 was not pagan Rome, but papal Rome; that the two-horned beast was not the Papacy, but the United States; that the 666 years was not the duration of the life of the pagan beast, but the number of the name of the beast; that the Jewish league was not made in b. c. 158, but rather in b. c. 161. Furthermore, granting every other position to be true, if the 666 years commenced in b. c. 158, they would end in a. d. 509, not in a. d. 508.

There are two leading ideas connected with the "daily" in Daniel 8; one is the meaning of the "daily," the other is the time period connected with the "daily" as indicated by the question, "How long shall be the vision concerning the daily?" etc. It is evident that this passage in "Early Writings" refers to the time period, and testifies that the view which made this period end in 1844 was "the correct view of the 'daily.'" Any other interpretation of this instruction involves the most serious difficulties. It will be shown later in this leaflet that any effort to use this passage in "Early Writings" to maintain the view that the "daily" was paganism, and that it was taken away in a. d. 508, arrays the spirit of prophecy squarely against the united testimony of history.

Ellen White Statement Concerning the Daily (in Selected Messages, volume 1, pp. 164-168)

I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders H, I, J, [Haskell, Loughborough and Smith who were promoting the paganism view] and others of our leading brethren that they make no reference to my writings to sustain their views of "the daily."

It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of "the daily" is not to be made a test question.

I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question ["the daily"]; for I have had no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter under present conditions, silence is eloquence.

The enemy of our work is pleased when a subject of minor importance can be used to divert the minds of our brethren from the great questions that should be the burden of our message. As this is not a test question, I entreat of my brethren that they shall not allow the enemy to triumph by having it treated as such.

The great test is not over the daily but over the Sabbath: "*The Sabbath question is the **great testing question** for this time.*" Review and Herald, February 7, 1893

The work that the Lord has given us at this time is to present to the people the true light in regard to the testing questions of obedience and salvation--the commandments of God and the testimony of Jesus Christ.

In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be.

In the night seasons I seem to be repeating to my brethren in responsible positions, words from the First Epistle of John. [Chapter 1 is quoted.]

Our brethren should understand that self needs to be humbled and brought under the control of the Holy Spirit. The Lord calls upon those of us who have had great light to be converted daily. This is the message I have to bear to our editors and to the presidents of all our conferences. We must walk in the light while we have the light, lest darkness come upon us.

All who are led by the Holy Spirit of God will have a message for this last time. With mind and heart they will be carrying a burden for souls, and they will bear the heavenly message of Christ to those with whom they associate. Those who in speech act as the Gentiles act, cannot be introduced into the heavenly courts. My brethren, receive the light, redeeming the time because the days are evil.

Satan is busily working with all who will give him encouragement. Those who have the light, but refuse to walk in it, will become confused, until darkness pervades their souls, and shapes their whole course of action. But the spirit of wisdom and goodness of God as revealed in His Word, will become brighter and brighter as they follow on in the path of true obedience. All the righteous demands of God will be met through sanctification of the Holy Spirit...

There are great privileges and blessings for all who will humble themselves and fully consecrate their hearts to God. Great light will be given to them. When men are willing to be transformed, then they will be exercised unto godliness.

"And of his fullness have all we received, and grace for grace" (John 1:16). "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Corinthians 12:9). Says the Savior: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:18-20).

Shall this wealth of grace and power for service continue among us to be unappreciated and turned from without relish or appetite? The instruction I am bidden to give to our people now is the same as I gave while in Washington. The Lord calls for individual effort. One cannot do the work of another. Great light has been shining, but it has not been fully comprehended and received.

If our brethren will now consecrate themselves unreservedly to God, He will accept them. He will give them a transformation of mind, that they may be saviors of life unto life. Wake up, brethren and sisters, that you may attain to your high calling through Christ Jesus our Lord.--
Manuscript 11, 1910.

To My Brethren in the Ministry:

Dear Fellow Workers--

I have words to speak to . . . all who have been active in urging their views in regard to the meaning of "the daily" of Daniel 8. This is not to be made a test question, and the agitation that has resulted from its being treated as such has been very unfortunate. Confusion has resulted, and the minds of some of our brethren have been diverted from the thoughtful consideration that should have been given to the work that the Lord has directed should be done at this time in our cities. This has been pleasing to the great enemy of our work.

The light given me is that nothing should be done to increase the agitation upon this question. Let it not be brought into our discourses, and dwelt upon as a matter of great importance. We have a great work before us, and we have not an hour to lose from the essential work to be done. Let us confine our public efforts to the presentation of the important lines of truth on which we are united, and on which we have clear light.

I would bring to your attention the last prayer of Christ, as recorded in John 17. There are many subjects upon which we can speak--sacred, testing truths, beautiful in their simplicity. On these you may dwell with intense earnestness. But let not "the daily," or any other subject that will arouse controversy among brethren, be brought in at this time; for this will delay and hinder the work that the Lord would have the minds of our brethren centered upon just now. Let us not agitate questions that will reveal a marked difference of opinion, but rather let us bring from the Word the sacred truths regarding the binding claims of the law of God.

Our ministers should seek to make the most favorable presentation of truth. So far as possible, let all speak the same things. Let the discourses be simple, and treating upon vital subjects that can be easily understood. When all our ministers see the necessity of humbling themselves, then the Lord can work with them. We need now to be reconverted, that angels of God may cooperate with us, making a sacred impression upon the minds of those for whom we labor.

We must blend together in the bonds of Christlike unity; then our labors will not be in vain. Draw in even cords, and let no contentions be brought in. Reveal the unifying power of truth, and this will make a powerful impression on human minds. In unity there is strength.

This is not a time to make prominent unimportant points of difference. If some who have not had a strong living connection with the Master reveal to the world their weakness of Christian experience, the enemies of the truth, who are watching us closely, will make the most of it, and our work will be hindered. Let all cultivate meekness, and learn lessons from Him who is meek and lowly in heart.

The subject of "the daily" should not call forth such movements as have been made. As a result of the way this subject has been handled by men on both sides of the question, controversy has arisen and confusion has resulted. . . . While the present condition of difference of opinion regarding this subject exists let it not be made prominent. Let all contention cease. At such a time silence is eloquence.

The duty of God's servants at this time is to preach the Word in the cities. Christ came from the heavenly courts to this earth in order to save souls and we, as almoners of His grace, need to impart to the inhabitants of the great cities a knowledge of His saving truth.--Letter 62, 1910.

Article by W. W. Prescott:

A Brief Reply to Two Leaflets on This Subject [W. W. Prescott]

DURING the past year two leaflets dealing with the "daily" of the eighth chapter of Daniel have been issued in which an effort has been made to maintain the view that the "daily" is paganism, and that it was taken away in a. d. 508. Against those who entertain a different interpretation of this prophecy, the serious charge is made in both leaflets that in their teaching they are squarely contradicting the plain statements of the spirit of prophecy.

These circumstances justify the appearance of this leaflet, the purpose of which is to present some facts bearing upon this question, and to establish the truth of the matter. Every

interpretation of a fulfilled prophecy must be in harmony with facts; and questions of difference are to be settled, not by mere assertions or unwarranted claims, but by such evidence as will stand the closest examination. It should be our sincere aim to know and teach the truth, and we should be prepared to do what we are constantly asking others to do, viz., to accept evidence, and to change our views when they are proved to be incorrect. It is no discredit to a sincere man to be found mistaken, but he discredits himself when he refuses to correct a mistake which has been plainly pointed out. It is more important to know the truth than to cling to a traditional teaching.

Inasmuch as an appeal has been made to the teaching of the spirit of prophecy as the basis for the claim that the "daily" of Daniel 8 is paganism, and that it was taken away in 508 a. d., it seems necessary to consider what is said in the spirit of prophecy concerning the "daily," in order that, if possible, the prejudice which has been created by the misinterpretation of a certain quotation may be removed. But instead of quoting one or two sentences out of their connection, and interpreting them in harmony with a preconceived opinion, we will quote more at length the passage in question, as found in "Early Writings" (edition of 1893), page 64 of the first part:

I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as he wanted them; that his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

Then I saw in relation to the "daily" (Dan. 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment-hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily;" but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

The Lord has showed me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation, and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

The reading of this extract will make it clear to any unprejudiced mind that the topic under consideration is the question of time. The application of the counsel here given will be understood more clearly by a consideration of the experiences of the Advent believers up to the time when this testimony was given in 1850. The orthodox interpretation of the little horn of the eighth chapter of Daniel was that it was a symbol of Antiochus Epiphanes; that the 2300 days were literal days, commencing with the time when Antiochus polluted the temple at Jerusalem; and that "the daily sacrifice" referred to the daily offerings made according to the

ceremonial law. In harmony with this view the translators supplied the word "sacrifice" in the expression "the daily sacrifice." The Adventists, on the other hand, maintained that the little horn was a symbol of Rome, pagan and papal; that the 2300 days were prophetic days, fulfilled in literal years; and that this period commenced in b. c. 457 and ended in 1844. After the passing of the time in 1844, there was an effort made to readjust this period of 2300 years to some point in the future; and up to 1850 at least six different adjustments had been made, bringing much confusion into the Advent ranks. Then came this counsel through the spirit of prophecy, that the word "sacrifice" should not be supplied, and that, therefore, the interpretation which found in the work of Antiochus the fulfillment of this prophecy was incorrect; that the view entertained previous to 1844, which made the year 1844 the true termination of the prophetic period of 2300 years, was correct; and that a true time message would never again be proclaimed. "Time has never been a test since 1844, and it will never again be a test."

This same general statement was made later, and is found on page 107, second part of the same edition of "Early Writings," being the seventh paragraph of the article entitled "The Advent Movement Illustrated: "Jesus did not come to earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing.

That this is the right view of this instruction given through the spirit of prophecy, will appear more plainly when we remember that since 1844 there has been until recently no difference of opinion as to what the "daily" was, and that the confusion which arose after 1844 was not on account of a change of interpretation in this respect, but because of the many attempts to readjust the prophetic period of 2300 years and to set new times still in the future for the expiration of this period, and for the appearance of Christ in the clouds of heaven; therefore, it is said; "When union existed before 1844, nearly all were united on the correct view of the 'daily;' but in the confusion since 1844 other views have been embraced, and darkness and confusion have followed." The "other views" were with reference to the time, concerning which many different interpretations were brought forward, causing "darkness and confusion," but during all that period there was no controversy as to what the "daily" represented.

In interpreting this prophecy the early Adventists placed the emphasis upon the question, "How long shall be the vision concerning the 'daily'?" etc., and upon the reply, "Unto two thousand and three hundred evenings and mornings." This period of time and the date which marked its expiration were the subjects which claimed their chief attention, and concerning these matters they had the correct view.

William Miller's Exposition of the "Daily"

That this is the true meaning of this passage in "Early Writings" becomes still more evident when we state some views entertained previous to 1844 in the exposition of the "daily." An examination of William Miller's lectures and of the writings of other Advent believers in the publications of that time, shows that the following views were taught:

1. The first beast of Revelation 13 was a symbol of pagan Rome. 2. The two-horned beast of Revelation 13 was a symbol of the Papacy. 3. The six hundred sixty and six (Rev. 13; 18) represented the duration of the life of the pagan Roman beast. 4. The commencement of this period was placed in BC 158, when it was declared that the league with the Jews was made. 5. The termination of this period of 666 years was obtained by subtracting 158 from 666, thus giving 508 AD.

It will be seen at once that if the statement in "Early Writings" that "when union existed, before 1844, nearly all were united on the correct view of the 'daily,'" means that they taught the correct interpretation of this subject, then we have some very serious readjustments to make in our present teaching. Since the rise of this third angel's message it has been taught that the first beast of Revelation 13 was not pagan Rome, but papal Rome; that the two-horned beast was not the Papacy, but the United States; that the 666 years was not the duration of the life of the pagan beast, but the number of the name of the beast; that the Jewish league was not made in BC 158, but rather in BC 161. Furthermore, granting every other position to be true, if the 666 years commenced in BC 158, they would end in AD 509, not in AD 508.

There are two leading ideas connected with the "daily" in Daniel 8; one is the meaning of the "daily," the other is the time period connected with the "daily" as indicated by the question, "How long shall be the vision concerning the daily?" etc. It is evident that this passage in "Early Writings" refers to the time period, and testifies that the view which made this period end in 1844 was "the correct view of the 'daily.'" Any other interpretation of this instruction involves the most serious difficulties. It will be shown later in this leaflet that any effort to use this passage in "Early Writings" to maintain the view that the "daily" was paganism, and that it was taken away in AD 508, arrays the spirit of prophecy squarely against the united testimony of history.

Some History Considered

It may be proper here to examine briefly the history which is adduced in support of the claim that paganism was taken away in AD 508. In the comments on Dan. 11:31, found in "Thoughts on Daniel," a quotation is made from the historian Gibbon to prove that "in 508 their [the adherents of the papal party] partisan zeal culminated in a whirlwind of fanaticism and civil war which swept in fire and blood through the streets of the Eastern capital." The passage reads as follows:

The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in

the posture of a suppliant, Anastasius appeared on the throne of the Circus. The Catholics, before his face, rehearsed their genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald of abdicating the purple; they listened to the admonition that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who, with an army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of peace.- "Decline and Fall," Vol. IV, page 526.

The following extracts from Milman's "History of Latin Christianity," standard edition, book three, chapter one, state clearly the nature of this outbreak in Constantinople, and locate very definitely the time of the event referred to in this extract from Gibbon. The dates are given from the margin of Milman's work: AD 510. Worse than all, 200 Eastern monks, headed by Severus, were permitted to land in Constantinople; they here found an honorable reception. Other monks of the opposite faction, swarmed from Palestine. The two black-cowled armies watched each other for some months, working in secret on their respective partisans. At length (AD 511) they came to a rupture; and in their strife, which he either dared not, or did not care to control, the throne, the liberty, and the life itself of the emperor, were in peril. The Monophysite monks, in the Church of the Archangel, within the palace, broke out after the "Thrice Holy," with the burden added at Antioch by Peter the Fuller, "who was crucified for us." The orthodox monks, backed by the rabble of Constantinople, endeavored to expel them from the church. They were not content with hurling curses against each other, sticks and stones began their work. There was a wild fierce fray; the divine presence of the emperor lost its awe; he could not maintain the peace. . . . The emperor was reduced to the humiliation of receiving the Bishop Macedonius, whom he had prohibited from approaching his presence, as his equal, almost his master.

AD 512. The year after the exile of Macedonius, Constantinople, at the instigation of the clergy and monks, broke out again in religious insurrection. The blue and green factions of the Circus- such is the language of the times-gave place to these more maddening conflicts. The hymn of the angels in heaven was the battle-cry on earth, the signal for human bloodshed. Many palaces of the nobles were set on fire; the officers of the crown insulted; pillage, conflagration, violence reigned throughout the city. A peasant who had turned monk was torn from the palace of the favorite Syrian minister of Anastasius, Marinus (he was accused of having introduced the preface burden of the angelic hymn); his head was struck off, carried on a pole, with shouts, "Behold the enemy of the Trinity!" The hoary emperor appeared in the Circus and

commanded the heralds to announce to the people that he was prepared to abdicate the empire, if they could agree in the choice of his successors. The piteous spectacle soothed the fury of the people; they entreated Anastasius to resume the diadem; but the blood of two of his ministers was demanded as a sacrifice to appease their vengeance.

It will be seen that these quotations deal with the same subject as does the quotation from Gibbon, made in "Thoughts on Daniel," and that these events occurred in the years AD 510-12. Two things are evident from these quotations: First, that the disturbances referred to by Gibbon, were quarrels between the Monophysite monks and the orthodox monks, two factions in the one church, and not a conflict between the Papacy and paganism. And second, that the particular outbreak referred to in the quotation from Gibbon, as given in "Thoughts on Daniel," occurred after AD 508.

The following extract from Neander's Church History, Clark's edition, Vol. IV, page 257, deals with the same general subject and fixes the date of the insurrection of Vitalian, which is referred to in the latter part of the quotation from Gibbon, as given in "Thoughts on Daniel: "As the rumor spread that the emperor favored the addition to the church hymn [the Trisagion], and was prepared to remove the patriarch Macedonius, a violent tumult breaks forth. The houses of many grandees were burned; the monk who was supposed to be the author of the addition was seized by the infuriated populace, murdered, and his head was carried about in triumph, stuck upon a pole. Then appeared the emperor at the Circus, before the assembled people, without his crown. He declared himself willing to lay down the government; but all could not reign at once, one must be sovereign. These words had their effect upon the excited multitude. The people besought the emperor to retain the government. The emperor took advantage of this movement; he caused Macedonius to be removed, and Timotheus, a presbyter, who accepted the Henoticon, was appointed his successor. Meanwhile the emperor saw himself under the necessity, for many reasons, of yielding to the fury of the exasperated party of the Chalcedonian council where this predominated. By this exasperation, aid and comfort were given to the insurrection of the military commander Vitalian, which broke out in the year 514; and Anastasius found himself compelled to enter into conditions of peace, to the joy of the adherents of the Chalcedonian council.

From these extracts from Milman and Neander it is plain that the events referred to in the quotation from Gibbon in "Thoughts on Daniel" occurred in the period AD 510-14, and it must be clear to all that even though the subject referred to was the taking away of paganism, it would not be historically correct to fix upon the date AD 508 as the time when these events occurred. When also the fact is taken into consideration that the history does not deal at all with the overthrow of paganism, but with the settlement of a quarrel between the factions in the church itself, it must be doubly plain that this history cannot be used in order to establish the year 508 as the time for the taking away of paganism.

In another of our books we find the following statement:

The last contest with paganism was in 508, when the French and Britons accepted Christianity; the "daily" spoken of in Daniel had been taken away.

No quotations are made from, or any reference given to, any history as a basis for these statements, and we are, therefore, under the necessity of examining the record for ourselves. If the writer refers to the Franks and their conversion under Clovis, this took place in 496. In 508 Clovis was engaged in his war against the Visigoths.

The history of that period shows that in 508 the Britons were engaged in the defense of their country against the inroads of the Anglo-Saxons and Jutes. This war commenced in 449, and was continued into the sixth century. There is absolutely no foundation in history for the assertion that either the Franks or the Britons accepted Christianity in 508.

A New Interpretation of the "Daily"

In the second leaflet on this question (the one issued from Nashville), the history which is cited deals with the conversion of Clovis, and the warfare against Arianism under his leadership. This will appear simply by reading the extracts used, and is well stated in one paragraph, which we reproduce:

It is evident from the language of Gregory of Tours that the conflict between the Franks and the Visigoths was regarded by the orthodox party of his own and preceding ages as a religious war, on which, humanly speaking, the prevalence of the Catholic or Arian creed in Western Europe depended.

In deciding the value of these extracts in relation to the question of an alleged downfall of paganism in 508, three things should be noted: 1. The campaign of Clovis against the Visigoths was an effort to overthrow Arianism and to establish the orthodox Catholic faith. But the Arianism of that period was not the paganism to which William Miller referred when he attempted to show that paganism was taken away in 508. If, therefore, as the writer of this leaflet emphatically asserts, those who gave the first message had the correct view of the "daily," viz., that it was the religion of the pagan Roman empire, it is entirely incorrect to bring forward the downfall of Arianism as the taking away of the "daily," and according to his view, it would be in contradiction of the teaching of the spirit of prophecy. 2. But even granting that the overthrow of the Arian Visigoths was the taking away of the "daily," the conflict which determined the success of Clovis occurred in 507 "in the decisive battle of Voillé, near Poitiers." In the following year, 508, "Clovis met with a decisive repulse before Arles, the Visigothic capital." (See "Library of Universal History," Vol. IV, page 1200.) It is, therefore, incorrect to declare that the Visigoths were conquered in 508. 3. But more than all this, if the downfall of an Arian power constitutes the taking away of the "daily," why is the overthrow of the Arian Visigoths selected, and the time fixed for 508, instead of the overthrow of the Arian Vandals in 534? The evident answer must be that the date was selected before the history was read.

The claim that the warfare against Arianism fulfilled the prophecy concerning the taking away of the "daily" is a departure from the teaching in our standard publications, and is just as much a "new view" as that which we are presenting. The history cited in "Thoughts on Daniel" is entirely ignored, and passages are quoted to prove that the work of Clovis was the taking away of paganism. This is practically an admission that the argument in "Thoughts on Daniel" is unsound.

Christianity in Britain

Another advocate of the view that the "daily" was paganism, and that it was taken away in 508, states the following as the reason alleged by those who gave the judgment-hour cry:

There was no claim made that any one act of the Roman Empire set aside paganism for the whole empire, and that in 508, when Britain accepted Christianity as their religion-they being the last to reject paganism,-marked the overthrow of that cult, and was the completion of the "taking away of the 'daily.'"

In reply to this claim, we will state that such historians as Hume ("History of England," Vol. I, chap. I, pages 25, 26), Mosheim ("Ecclesiastical History," Vol. II, part 1, chap. 1, par. 2), Neander ("General Church History," T. & T. Clark's edition, Vol. V, page 13), and "The Historian's History of the World" (Vol. VIII, page 532), all agree that Pope Gregory sent Augustine with forty Benedictine monks to Britain in 506, that they arrived in 597, and that the conversion of Britain to Christianity extended far into the seventh century. This is certainly sufficient to dispose of the unfounded assertion that Britain accepted Christianity in 508.

For the information of those interested in this subject, we will give the date of the conversion to the Catholic faith of some of the ten kingdoms. The complete statement may be found in Gieseler's "Ecclesiastical History," Vol. II, second period, div. 2, Section 123. The dates are as follows; The Burgundians, 517; Suevi, 550-569; Visigoths, 589; Anglo-Saxons, after 596.

Another "Square Contradiction" Examined

In the last leaflet issued upon this subject a further attempt is made to cast discredit upon the view which we advocate by declaring that the position that paganism was taken away in the fourth century is "a square contradiction" to the spirit of prophecy. In proof of this claim a quotation is made from "The Story of Redemption," page 327, in which these words are found:

"The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked in a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church, her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ."

If this citation can properly be used to prove that paganism was not taken away in the fourth century, it can with equal force be used to show that paganism was not taken away in 508, inasmuch as the "doctrines, ceremonies, and superstitions" of paganism continued through the

Dark Ages, and have survived even to the present time. It is plain on the face of it that the paganism referred to in this extract is not that paganism which was the official religion of ancient Rome, but instead that it signifies the spirit of that religion which survived long after the downfall of the Roman empire. The use of this quotation for the purpose of forestalling any candid investigation of our teaching does not seem consistent with that spirit of fairness which opens the way for the unprejudiced consideration of Bible truth.

The Testimony of History

Inasmuch as the position that paganism, the official religion of ancient Rome, was taken away before 508 is thus denied, it is proper that we should submit a few brief extracts from history bearing upon this question. The subject of chapter 28 of Gibbon's "History of the Decline and Fall of the Roman Empire" reads thus: "Final Destruction of Paganism-Introduction of the Worship of Saints and Relics Among Christians." The time covered by this chapter as given in the table of contents is. AD 379-420, and the time covered under the heading "Destruction of the Pagan Religion" is 378-395. The first statement of this chapter is as follows:

The ruin of paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind.

From another work we take the following interesting and decisive quotation:

Among the most interesting historic memories associated with the Curia of the imperial period, is a transaction which marks a stage in the struggle between heathenism and Christianity at the national capital, where the results of the contest were so momentous. I have mentioned the altar and image of Victory in the vestibule of the Senate House, sacred to Minerva, before which image every senator had to throw incense on that altar as he passed into the hall of assemblage-an act of political rather than religious significance, but utterly inexcusable in the eyes of the primitive Christians. Altar and image acquired the character of a symbol and standard in the great conflict of principles carried on during the fourth century. The first emperor who removed both from their place in the Curia, about AD 357, was Constantius, the second son of Constantine, and sole ruler of the Roman world after the deaths of his two brothers. Both objects were replaced by Julian, his successor, probably in the first year, AD 360, of his short reign. Altar and image were again removed, in, or soon after, the year 382, by Theodosius, who was, in fact, through his stringent laws and more decided measures against the old superstition, the actual destroyer of pagan worship and suppressor of its priesthood. . . . Eugenius, a usurper proclaimed emperor by a military faction in Gaul AD 372, ordered the altar and image to be replaced during his short sojourn, after his irregular election, at Rome. His feeble effort to revive the ancient superstition was soon crushed by Theodosius, who defeated him in battle (AD 394) and sentenced him to death. Again, and for the last time, were the objectionable relics of heathenism set aside-the incense-cloud no more ascended to the Divine

Victoria in Rome's Senate House.-"Historic and Monumental Rome." Charles Isidore Hemans, pages 244, 245. Published by Williams and Norgate, London, 1874.

In Milman's "History of Christianity," standard edition, Armstrong & Son, New York, the following quotation is found. The title of chapter 8, book 3, page 63, is "Theodosius. Abolition of Paganism." The date given is the date printed in the margin of the text. Note the following important statements:

AD 392. While this reaction was taking place in the West, perhaps irritated by the intelligence of this formidable conspiracy of paganism, with the usurpation of the throne [by Eugenius], Theodosius published in the East the last and most peremptory of those edicts which, gradually rising in the sternness of their language, proclaimed the ancient worship a treasonable and capital crime. In its minute and searching phrases, this statute seemed eagerly to pursue paganism to its most secret and private lurking-places. Thenceforth no man of any station, rank, or dignity, in any place in any city, was to offer an innocent victim in sacrifice; the more harmless worship of the household gods, which lingered, probably, more deeply in the hearts of the pagans than any other part of their system, was equally forbidden,-not merely the smoke of victims, but even lamps, incense, and garlands. To sacrifice, or to consult the entrails of victims, was constituted high treason, and thereby a capital offense, although with no treasonable intention of calculating the days of the emperor.

An indefinite number of quotations, all to the same effect, could easily be supplied if space permitted. Historians are unanimous in their testimony concerning this matter. We, therefore, unhesitatingly affirm that the forced and unnatural interpretation of the spirit of prophecy which attempts to make it teach that paganism was taken away in 508 brings it into direct conflict with the uniform testimony of historians, and that such dealing with the spirit of prophecy, instead of establishing confidence in it, will bring it into discredit, and will confuse the minds of the people concerning its authority.

Authorized or Unauthorized Translations

In our exposition of the eighth chapter of Daniel, we have used the text of the American Standard Revised Version, which in substance is the same as the English Revised Version, Leeser's Jewish Translation, and some of the latest and best foreign translations. These translations are based upon the best modern scholarship, and have commanded the respect of all Biblical scholars. In the effort, however, to maintain that the "daily" means paganism, and that it was taken away in AD 508, the writers of these two leaflets have presented special translations made by themselves for the purpose of sustaining their own views, and have attempted to make these translations overthrow our view of this prophecy. We do not deem it necessary to answer at length the arguments based upon these unauthorized translations, and we respectfully submit that we do not have among us Hebrew scholars of such a reputation as warrants us in discrediting the standard translations of the Bible, and in substituting others of quite different meaning, and especially when such translations have been made for the express

purpose of sustaining the theological views of the translators. To follow such a course as this would certainly give some ground for the charge that Seventh-day Adventists require a Bible of their own in order to prove their doctrines. We think we are fully warranted in rejecting any such private translations and insisting upon the use of such versions of the Scripture as are based upon accredited scholarship.

In view of the fact that there is just as much difference of opinion as to the meaning of the passage quoted from "Early Writings" as there is concerning the meaning of the Scripture text, the question of the correct interpretation of this prophecy cannot be settled offhand either by a private translation of the text, or by a private interpretation of an extract from the spirit of prophecy taken out of its proper connection.

The Interpretation of the Prophecy

From the facts which we have submitted, we think it is satisfactorily proved that it will not be possible to maintain longer that the "daily" of Daniel 8 refers to paganism, and that it was taken away in 508. The history of that period positively forbids such an interpretation, and there is nothing in the spirit of prophecy which requires it. Furthermore, we regard such an exposition of the prophecy as contrary to the sound principles of Scripture exegesis. To this proposition we now briefly invite attention, and in order that the reader may judge the better for himself, we print herewith the text according to the American Standard Revised Version:

"And out of one of them [the four horns of the goat] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious land. And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the prince of the host; and it took away from him the continual burnt-offering, and the place of his sanctuary was cast down. And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? And he said unto me: Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." Daniel 8:9-14.

That interpretation of this prophecy which maintains that the "daily" refers to paganism asserts that in this passage there are two different sanctuaries and two different hosts, and that while the little horn is the symbol for Rome, in both the pagan and papal phases of it, yet there are two phrases, viz., "the daily [desolation]" and "the transgression of desolation," the first of which represents paganism and the second the Papacy; but such a method of interpretation as this does not rest upon a sound basis, and is both arbitrary and confusing. The two expressions, "the daily [desolation]" and "the transgression of desolation," are in no sense symbols, and there is no precedent for making them represent two great desolating powers. Furthermore,

the expression "the transgression of desolation" would more correctly read, as in the Revised Version, "the transgression that maketh desolate" or "the desolating transgression," because the Hebrew word translated "that maketh desolate" is in form a participle, and in grammatical construction modifies the word "transgression." To render this participle as a noun, and then to make it into a symbol either of paganism or the Papacy, is altogether unwarranted. Such an arbitrary handling of the scripture opens the way for the unrestrained play of the imagination, and makes possible the most fanciful interpretations of prophecy.

The leading idea of this prophecy is found in the inquiry, "How long shall be the vision concerning the continual [mediation], and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?" Here the vision is defined as the one relating to "the continual [mediation], and the transgression that maketh desolate," and this is further explained as including the treading under foot of both the sanctuary and the host. It seems natural and consistent that the sanctuary here mentioned as being the one of the vision should be the same as the sanctuary mentioned in the earlier part of the prophecy, where the vision is fully set forth; and that the host mentioned in this inquiry should be the same as the host spoken of in the body of the vision; but all are agreed that the sanctuary mentioned in this inquiry, is the heavenly sanctuary, and that the host here mentioned refers to the people of God. It, therefore, seems to be an arbitrary and contradictory distinction when the sanctuary as first mentioned is denoted to be Rome, while the sanctuary mentioned in the question concerning the vision is declared to be the heavenly sanctuary; and to make the host of one verse the hordes of the barbarians, and in the other case, the people of God.

It seems more consistent to us to let the word "sanctuary" in this passage refer in every instance to the heavenly sanctuary, and the "host" to the people of God, and not to interpret certain phrases as representing what is already represented by the leading symbol of the prophecy. The word "continual" includes all the leading features of the priestly mediation typified by the morning and evening sacrifice (Ex. 29:38-42), the incense offering (Ex. 30:1-8, the word "perpetual" in this text being from the same Hebrew word as is elsewhere translated "continual"), and the shewbread. Num. 4:7. (Compare also 2 Chron. 2:4.) These were symbols of the great Mediator. To make this clear, we supply the word "mediation" in the text instead of the word "sacrifice," and apply the statement to the heavenly sanctuary rather than to the temple at Jerusalem. We, therefore, give to the prophecy, beginning with the tenth verse, the following interpretation:

"And it [the little horn, the Papacy], waxed great, even to the host of heaven [the people of God]; and some of the host [the people of God], and of the stars [their leaders] it [the little horn] cast down to the ground, and trampled upon them. Yea, it [the little horn] magnified itself, even to the prince of the host [Christ]; and it [the little horn] took away from him [Christ] the continual [mediation], and the place of his [Christ's] sanctuary [the heavenly sanctuary] was cast down. And the host [the people of God] was given over to it [the little horn] together with the continual [mediation] through transgression; and it [the little horn] cast down truth to the

ground, and it [the little horn] did its pleasure and prospered. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual [mediation], and the transgression that maketh desolate [the same transgression as in verse 12], to give both the sanctuary [the heavenly sanctuary] and the host [the people of God] to be trodden under foot? And he said unto me, Unto two thousand three Hundred evenings and mornings; then shall the sanctuary [the heavenly sanctuary] Be cleansed."

What the Papacy Has Taken Away

The brief space at our command will prevent us from giving more than an outline of the many weighty reasons for adopting this interpretation of the prophecy. A more extended treatment of the subject must be deferred until another time, but attention is now invited to the following facts.

Christ is the only and exclusive mediator between God and men (1 Tim. 2:5), and to put any man in his place is to take from him his mediatorial work and to cast down the place of his sanctuary. The Papacy has done just this in making the Pope the vicar of God and the vicegerent of Christ. The vital doctrine upon which the whole Roman Catholic system rests is stated by Cardinal Newman (Roman Catholic) in these words:

We observe that the essence of the doctrine that "there is one only Catholic and apostolic church" lies in this-that there is on earth a representative of our absent Lord, or a something divinely interposed between the soul and God, or a visible body with invisible privileges. All its subordinate characteristics flow from this description.

Upon this claim to be the vicegerent of God and vicar of Christ is based the authority for the priesthood which derives all its power from the Pope:

All the power of the Western priesthood is summed up in the Pope, who, according to the Roman dogma, by virtue of divine appointment, is head of the collective church, the viceroy of Christ upon earth.-Von Hase.

From these claims have been developed the whole system of the priesthood and the sacrificial service of Rome. By thus usurping the mediatorial work of Christ, and establishing upon earth a complete counterfeit of the true sanctuary service, the Papacy has taken away from Christ his continual mediation, and has established another way of access to God. This has been clearly expressed by another writer in the following language:

Few of us have ever grasped the full significance of sacerdotalism as a papal device. It puts the priest between the soul and all else, even God, at every stage of development, in the most ingenious and subtle system ever imagined. . . . From cradle to grave, and even afterward [in masses for the dead], there is always a human mediator to interpose; and this alone accounts for the marvelous power of the priesthood wherever this eternal tribunal holds sway. -Dr. Arthur T. Pierson.

That the Papacy has actually accomplished the work described in this prophecy will hardly be denied by any Protestant who is familiar with its history. It has trampled upon the people of God and magnified itself in place of the Son of God. Instead of maintaining the teaching of the Scriptures concerning the heavenly sanctuary, and the mediatorial work of our great High Priest therein, it has established an earthly sanctuary with an earthly altar, an earthly offering, and an earthly priesthood, and claims to be "the medium of all intercourse between Christ and Christian people (the laity)-so that the gate of heaven is open to no one to whom it is not opened by the priest." All this has been summed up in a remarkably forceful way by that eminent writer on the Papacy, Rev. J. A. Wylie:

Popery has a god of its own-him, even whom the canon law calls the "Lord, our God." It has a savior of its own-the church, to wit. It has a sacrifice of its own-the mass. It has a mediator of its own-the priesthood. It has a sanctifier of its own-the sacrament. It has a justification of its own-that even of infused righteousness. It has a pardon of its own-the pardon of the confessional. And it has in the heavens an infallible, all-prevailing advocate unknown to the gospel-the "mother of God." It thus represents to the world a spiritual and saving apparatus for the salvation of men; and yet it neither sanctifies nor saves any one. It looks like a church. It professes to have all that a church ought to have, and yet it is not a church. It is a grand deception-"the all deceivableness of unrighteousness."

By such substitutions as these, the Papacy robbed Christ of his mediatorial function, and shut away from the people the knowledge of his intercession in the heavenly sanctuary, making, in fact, such an office entirely unnecessary by substituting another mediator and another intercessor. Thus did the man of sin sit in the temple of God, and set himself forth as God.

What the Third Angel's Message Restores

After such a work as this had been revealed to the prophet Daniel, he then heard the inquiry as to the limit of this usurpation of the mediatorial work of Christ, and the reply was given, "Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." This period extended to AD 1844, immediately after which this great threefold message had its rise. And in view of the facts already stated, it is of great significance that in this movement there was brought back to the people the knowledge of the mediatorial work of Christ in the heavenly sanctuary. This is in perfect harmony with the prophecy that the Papacy would be allowed to tread down both the host and the sanctuary until the expiration of the period of the 2300 years. When the time came for our great High Priest to enter upon his final work of atonement in cleansing the sanctuary, then the knowledge of his mediatorial work must be restored to his people so that they may co-operate with him.

Inasmuch as the leading feature of the third message, which after 1844 would give the distinct character to the threefold movement, is its pronouncement against the worship of the beast and his image, it is certainly an essential part of this work to show clearly that the Papacy has taken from Christ the very means by which he would reconcile man unto God, and has

substituted a merely human means of salvation. What the Papacy took away, this message is to restore; and for this reason the everlasting gospel must now be proclaimed in the sanctuary setting, in order that it may do its most effective work both among Roman Catholics and Protestants. Thus Christ is to be proclaimed again as the "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." This gives a significance to this great movement such as it derives from no other source; and this prophecy in the eighth chapter of Daniel, when correctly interpreted, is a most important means of apprehending an essential feature of the work which we are called upon to do. To rectify a mistake which has been made in the interpretation of the "daily" does not make any change in a fundamental doctrine of the third angel's message, but rather brings out with greater clearness the importance of that prophecy which has shaped this advent movement-the 2300 days. There is the most convincing evidence, both Biblical and historical, that this period commenced in BC 457 and terminated in AD 1844, at which time our great High Priest commenced his ministry in the most holy place of the heavenly sanctuary, and our interpretation of the "daily" only serves to emphasize the importance of this prophetic period in its relation to our work for this generation. It, therefore, seems a thousand pities that any effort should be made to withhold this knowledge from our people by attempting to maintain an interpretation of this prophecy which is contrary both to history and to sound principles of Scripture interpretation. W. W. Prescott.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”
Class Session #22 - Continued
The Central Theme of Daniel 1-7

Chart on Page 437 will be helpful

Ellen White

“In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will.” Education, p. 173

Dan 2:20-21

“Daniel answered and said: “Blessed be the name of God forever and ever, for wisdom and might are His. And He changes the times and the seasons; He removes kings and raises up kings; He gives wisdom to the wise and knowledge to those who have understanding.”

Daniel 1

Daniel 1:1, 2: The rivalry begins:

- Jerusalem versus Babylon
- Jehoiakim verses Nebuchadnezzar
- House of God versus House of Babylon
- God of the Hebrews versus the god of the Babylonians

In Daniel 1, Nebuchadnezzar appeared to have the upper hand. **He** took the worthies captive, **he** appointed their diet, **he** gave them new names and **he** placed them in the Babylonian educational system. **He and his god** appeared to be more powerful than Jehoiakim and His God.

But there are clues in the chapter that indicate that the king’s power was limited. It was the Lord Who gave Jerusalem into Nebuchadnezzar’s hand:

*"In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And **the Lord gave** Jehoiakim king of Judah into his hand, with some of the articles of the **house of God**, which he carried into the land of Shinar to the **house of his god**; and he brought the articles into the treasure **house of his god**."*

The king **appointed the diet** of Daniel and his friends. In this way the king was exerting his power:

Daniel 1:5:

*"And **the king appointed** for them a daily provision of the king's **delicacies** and of the **wine** which he drank, and three years of training for them, so that at the end of that time they might serve before the king."*

But the remnant **refused to eat** the king's rich food and drink his alcoholic wine:

Daniel 1:8:

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank."

Daniel 1:7:

The king exhibited his power by **changing the names** of the Hebrew worthies:

*"To them the chief of the eunuchs **gave names**: he gave Daniel the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego."*

Daniel 5:12 says that the king gave Daniel the name Belteshazzar. Why were the names of the Hebrew worthies changed? Daniel 4:8 explains the reason:

Daniel 4:8:

*"But at last Daniel came before me (his name is Belteshazzar according to the **name of my god**."*

In the rest of the book of Daniel, whereas the king refers to the Hebrew worthies by their Babylonian names, God and the worthies use their Hebrew names.

The king also wanted to **change their religion and world view** by putting them into the **school of Babylon** with the wise men but the young men were not buying!

*"Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king's descendants and some of the nobles, 4 young men in whom there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had ability to serve in the king's palace, and whom **they might teach the language and literature of the Chaldeans**."*

Daniel and his friends did not use the divination methods of the Chaldeans. The fact that Daniel and his friends were hated by the astrologers and magicians indicates that they did not agree with the divination methods of the religion of Babylon.

God brought Daniel into grace with the prince of the eunuchs:

Daniel 1:17:

*“As for these four young men, **God gave** them knowledge and skill in all literature and wisdom; and Daniel had understanding in all visions and dreams.”*

The result: Daniel and his friends were **ten times better** than the wise men which ate the food and studied in the school of Babylon. As a result, God brought Daniel and his friends into **prominence** in the kingdom.

Daniel 2

God knew what the **king was thinking** when he went to bed:

Verse 29: *“Thoughts about the future came into your mind as you lay on your bed.”*

God **gave** the king a **dream**.

God **gave** the king **amnesia** when he awoke.

The purpose of the amnesia was to **unmask the wise men** reveal that the religion of Babylon was **bankrupt**. Daniel did not use the divination methods that he had doubtlessly been taught in the school of Babylon. Daniel’s method of discovering the future was to seek God **in prayer**.

When the wise men were unable to tell the king his dream, he exercised his power by giving a decree to **kill** all the wise men of Babylon including **Daniel** and his friends.

The dream that God had concealed from the king **He then revealed** to his greatly beloved prophet. In this way, God was showing the king that Daniel’s God was the true God!

Before explaining the dream, Daniel had some very choice words **about his God**:

Daniel 2:37-39:

*“You, O king, are a king of kings. For **the God of heaven has given you** a kingdom, power, strength, and glory; and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, **He has given them into your hand**, and **has made you ruler** over them all — you are this head of gold.”*

God then revealed the **flow of history** from the days of the king until to the end of time. Only a God who knows the future can mold history to fulfill his plan. God will have the last word!

By His intervention, God brought Daniel and his friends into **prominence** in the kingdom.

Daniel 3

In Daniel 2 **God had delineated the sequence of kingdoms** that would arise between the days of Nebuchadnezzar and the second coming of Jesus. Nebuchadnezzar did not like the scenario that God had presented and therefore he attempted to **change God’s prophetic** scenario—the times. The king was presumptuously saying: “History will unfold according to **my scenario**.”

The link between Daniel 2 and 3 can be seen clearly by three facts:

- The word **“gold”** in Daniel 2 and 3 links the chapters.
- The word **“image”** is identical in both chapters.
- The expression **“I have set up”** is repeatedly used in the chapter (verses 1, 2, 3 [2 times], 5, 7, 12, 14, 15, 18. Remember that in Daniel 2 God had stated that He was going to **“set up”** his **indestructible** kingdom (3:1, 2, 3, 7, 12, 14, 15, 18) so the king sets up a rival kingdom to show it would not be as God had said.

The king sought to exhibit his power by giving a decree for **everyone to worship** his image on pain of death. But there was a faithful remnant which remained faithful to God and refused to recognize the king's supremacy. This shows that the **king's power was limited!** The king's power and authority was **not absolute**. In fact, it was limited because he could not force the young men to worship his image. In this way they refused to accept the king's perspective of human history.

The king boastfully asked the young men: “What God shall be able to deliver you from my hand?” (3:15) to which they answered that **their God was able** to deliver them and would do so.

Nebuchadnezzar was **sure that he was in control** by heating the furnace but **Christ Himself interrupted** and overturned the king's plans by personally coming into the furnace to deliver His remnant. The key word in the chapter is **‘deliver’**.

Daniel 4

After the experience of Daniel 3, the king recognized that **God is in control** of the affairs of men but then we shall see that the kings soon forgot:

Daniel 4:2-3:

*“I thought it good to declare the signs and wonders that the **high God hath wrought for me**. How great are his signs and mighty his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation.”*

God gave the king the dream of the tree and, as usual, the wise men of Babylon **were unable** to explain the meaning of the dream (4:4, 5). In this way God showed that the religion of Babylon was **bankrupt!**

But **God gave** the meaning to His prophet, Daniel. Daniel then explained that **God is in control** of the affairs of men. God gave the kingdom to Nebuchadnezzar and He could take it away whenever He pleased:

*“I saw in the visions of my head while on my bed, and there was a watcher, a holy one, coming down from heaven. ¹⁴ **He cried aloud and said thus:** ‘Chop down the tree and cut off its branches, strip off its leaves and scatter its fruit. Let the beasts get out from under it, and the birds from its branches. ¹⁵ Nevertheless leave the stump and roots in the earth, bound with a*

band of iron and bronze, in the tender grass of the field. Let it be wet with the dew of heaven, and let him graze with the beasts on the grass of the earth. ¹⁶ Let his heart be changed from that of a man, let him be given the heart of a beast, and let seven times pass over him. ¹⁷ 'This decision is by the decree of the watchers, and the sentence by the word of the holy ones, in order that the living may know that the Most High rules in the kingdom of men, gives it to whomever He will, and sets over it the lowest of men.'"

The king recognized that the Spirit of the holy God was in Daniel and that God revealed dreams to him (Daniel 4:18).

Daniel 4:24-28: Daniel then went on to give the interpretation of the dream:

' . . . this is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king: They shall drive you from men, your dwelling shall be with the beasts of the field, and they shall make you eat grass like oxen. They shall wet you with the dew of heaven, and seven times shall pass over you, till you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses. "And inasmuch as they gave the command to leave the stump and roots of the tree, your kingdom shall be assured to you, after you come to know that Heaven rules. Therefore, O king, let my advice be acceptable to you; break off your sins by being righteous, and your iniquities by showing mercy to the poor. Perhaps there may be a lengthening of your prosperity."

Daniel 4:29, 30:

For a while, the king was awed by the dream but after a while he was filled with pride and boasted that his kingdom was great because of his virtues and power:

"At the end of the twelve months he was walking about the royal palace of Babylon. The king spoke, saying, "Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?"

Daniel 4:31-33: This passage employs a series of passive verbs. God is in control of the king's life through the watchers who are His messengers. God wanted to teach the king that He places and removes kings and rules in the affairs of men:

"While the word was still in the king's mouth, a voice fell from heaven: "King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you! And they shall drive you from men, and your dwelling shall be with the beasts of the field. They shall make you eat grass like oxen; and seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses." That very hour the word was fulfilled concerning Nebuchadnezzar; he was driven from men and ate grass like oxen; his body was wet with the dew of heaven till his hair had grown like eagles' feathers and his nails like birds' claws."

Ellen White remarks:

"The jewel of the mind, that which elevates man above the beasts, he no longer retained. The scepter is no longer held in the hand of a proud and powerful monarch. The mighty ruler is a maniac. He now herds with the cattle to eat as they eat. He is a companion of the beasts of the field. The brow that once wore a coronet is disfigured by the absence of reason and intellect."
8T, p. 126

It was a miracle that the king survived in this condition for seven years and did not have someone usurp his throne. God preserved it secure for him while he was 'out of it'.

Daniel 4:34-37: Once again a series of passive verbs are used to show that the king learned the lesson God sought to teach him:

"And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever: For His dominion is an everlasting dominion, and His kingdom is from generation to generation. All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven and among the inhabitants of the earth. No one can restrain His hand or say to Him: "What have You done?" At the same time my reason returned to me, and for the glory of my kingdom, my honor and splendor returned to me. My counselors and nobles resorted to me, I was restored to my kingdom, and excellent majesty was added to me. Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all of whose works are truth, and His ways justice. And those who walk in pride He is able to put down."

Daniel 5

The question is often asked: Why was King Belshazzar having a party when the Medes and Persians had the city surrounded? The answer is that he thought that the city was invincible. In his mind, Babylon would never fall!!

Daniel 5:5: God through a watcher wrote the sentence of doom on the wall:

"In the same hour the fingers of a man's hand appeared and wrote opposite the lampstand on the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote."

Daniel 5:7-8: Once again the religion of Babylon was proved bankrupt when the wise men could not interpret the handwriting on the wall. Only the One who wrote it was able to reveal its meaning.

"The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. The king spoke, saying to the wise men of Babylon, "Whoever reads this writing, and tells me its interpretation shall be clothed with purple and have a chain of gold around his neck; and he shall be the third ruler in the kingdom." 8 Now all the king's wise men came, but they could not read the writing, or make known to the king its interpretation."

Daniel 5:12: What was veiled to the wise men, God revealed to His faithful prophet. According to Daniel 2:21, it is God who gives wisdom to the wise.

"Inasmuch as an excellent spirit, knowledge, understanding, interpreting dreams, solving riddles, and explaining enigmas were found in this Daniel, whom the king named Belteshazzar, now let Daniel be called, and he will give the interpretation."

Daniel 5:18: Daniel told the king that he had the throne because God had given it to him:

"O king, the Most High God gave Nebuchadnezzar your father a kingdom and majesty, glory and honor."

Daniel 5:19-21: Once again, a list of passive verbs indicates that what happened to Nebuchadnezzar was caused by God:

"And because of the majesty that He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down. But when his heart was lifted up, and his spirit was hardened in pride, he was deposed from his kingly throne, and they took his glory from him. Then he was driven from the sons of men, his heart was made like the beasts, and his dwelling was with the wild donkeys. They fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the Most High God rules in the kingdom of men, and appoints over it whomever He chooses."

Daniel 5:24: God held in his hand Belshazzar's very breath and owned all his ways:

"And you have lifted yourself up against the Lord of heaven. They have brought the vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the God who holds your breath in His hand and owns all your ways, you have not glorified."

Daniel 5:26-28: The writing on the wall indicated that God would remove Belshazzar from the throne give it to the Medes and Persians. Once again we have a series of passive verbs. There is someone behind the scenes who is choreographing history:

"This is the interpretation of each word. Mene: God has numbered your kingdom, and finished it; Tekel: You have been weighed in the balances, and found wanting; Peres: Your kingdom has been divided, and given to the Medes and Persians."

Dan 5:30-31: What God had previously determined took place:

"That very night Belshazzar, king of the Chaldeans, was slain. And Darius the Mede received the kingdom, being about sixty-two years old."

Daniel 6

The princes believed that they were in control of the situation because the decree of the Medes and Persians could not be changed.

The king exercised what he considered to be his absolute his power and freedom to issue an unchangeable decree and then he lost his power because he was bound by his own law (6:7, 8). This shows that his power was not absolute. The irrevocable decree which was supposed to reveal the power of the king bound him and he became a slave of his own law. Only a higher power could deliver Daniel!

All the power seemed to be in the hands of Daniel's enemies and by all appearances it looked like Daniel was about to become cat food.

Daniel 6:10: Daniel prayed to God because he knew that God was in control. He was not afraid of the lions because he knew that God had created them.

Daniel 6:14: The king who exercised his power in giving the law was now powerless to deliver Daniel. The king now realized that he was not in control and that if Daniel was going to be delivered, a greater king than himself would have to do it. The king was actually saying: "I got into this mess, now may your God get me out of it."

Daniel 6:14-17: These verses use the word 'changed'. It is God Who changes the times and the seasons.

Daniel 6: 21: God closed the mouths of the lions that He had created and Daniel's life was spared

Daniel 6:20: The king asks Daniel if the God whom he served continually had been able to deliver him.

Daniel 6:24: God removed His control over the lions and they ate the princes

Daniel 6:26, 27: Darius then extolled the greatness of the God of heaven:

"I make a decree that in every dominion of my kingdom men must tremble and fear before the God of Daniel for He is the living God, and steadfast forever; His kingdom is the one which shall not be destroyed, and His dominion shall endure to the end. He delivers and rescues, and He works signs and wonders in heaven and on earth, who has delivered Daniel from the power of the lions."

Daniel 7

This chapter follows the same sequence of Daniel 2. In chapter 7 as in chapter 2 God is saying: "This is the way that history will unfold." God knows the future and therefore He can guide historical events to their intended end.

Once again there are a series of passive verbs in this chapter:

Daniel 7:4 The lion:

"The first was like a lion, and had eagle's wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it."

Daniel 7:5: The bear:

*"And suddenly another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. And **they said** thus to it: 'Arise, devour much flesh!'"*

Daniel 7:6: The leopard:

*"After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and **dominion was given** to it."*

Daniel 7:7: The dragon beast:

"After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns."

Daniel 7:8: The little horn:

*"I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns **were** plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words."*

Daniel 7:25: The little horn:

*"He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints **shall be given** into his hand for a time and times and half a time."*

Vision of the Ancient of Days

The little horn appears to be in control. **It changes** the times and the law, **it blasphemes** God, **it persecutes** the saints and **things go well** for it because it prospered.

This is why the martyrs cry out for justice in **Revelation 6:9-11**. But **God has the last word** and it has to do with the kingdom.

But God **limits the time** that the little horn can do this. He is in control.

But 3 times we are told that after the little horn does its work, **the court will sit** in heaven and God will take dominion away from the little horn and given to the saints of the Most High (7:9, 10, 13, 14; 7:21, 22; 7:25-27).

Notice the passive verb: **"they shall take away** his dominion" (verse 26).

The kingdom **shall be given** to the saints of the Most High.

Notice the passive voice: Jesus **is brought** by the angels before the ancient of days and "then the kingdom **was given** to Him" (verse 14) "judgment **was made** in favor of the saints" (verse 22).

Historical Portions of Daniel

The stories of the historical portions of Daniel (Daniel 1, 3, 4, 5, 6) actually illustrate in **symbolic form** the prophetic portions of the book.

Daniel 1: A foreshadowing of what God's end time remnant will be like. They will be a people of principle who will rather die than disobey God.

Daniel 3: foreshadows the crisis in Revelation 13. The chapter describes what happens when a political power establishes religion. All of the details in Revelation 13 point back to Daniel 3. The battle is between Babylon and God's remnant. In both chapters there is a beast, an image, a mystical number, conflict over worship and obedience, a furnace of affliction and deliverance by Jesus Who stands up to defend His remnant from certain death.

Daniel 5: Contains the backdrop to Revelation 17. Babylon sits on many waters, she feels secure, she gives wine to her followers and as a result they are unable to distinguish between the holy and the common. This spiritual confusion leads them to practice false worship and idolatry. In both, probation closes with a divine decree (Revelation 22:11) and waters are dried up and Babylon falls.

Daniel 6: Describes what happens when a political power forbids the free exercise of religion. The issues are once again the free exercise of religion, worship and the law of God. All the power seems to be in the hands of the enemies of the remnant. An angel shuts the mouths of the lions and Daniel is delivered. **Deliver** is a key word.

The stories of **Daniel 3 and 6** are picked up in **Daniel 11:40-12:1** but in its eschatological context. At the end the **king of the north** (Babylon) goes out to **slay the remnant** and **Michael stands up** in favor of those who are written in the book and **delivers them** from certain death. Then the faithful will shine as stars in God's kingdom for eternity.

THE STRUCTURE OF DANIEL 1-7

Chapter 1: Introduction

2

7

Chain Prophecies

3

6

Crisis Over Worship and Obedience

4

5

Fall of Babylon and Its Leaders



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #22 - Continued

Daniel’s Little Sealed Book

Introduction

A review of the chiastic structure of Daniel 1-7 reveals that the book of Daniel is actually composed of two books in one. The first book embraces chapters one to seven and the second Daniel eight to twelve.

The First Book

Review Daniel 7 with the emphasis on the sequence of powers:

- **Lion** (Babylon) 605-539 b. c. (Daniel 7:4)
- **Bear** (Medes and Persians) 539-331 b. c. (Daniel 7:5)
- **Leopard** (Greece) 331-168 b. c. (Daniel 7:6)
- **Dragon** (Roman Empire) 168 b. c.-476 a. d. (Daniel 7:7)
- **Ten horns** (Roman Empire divided) 476 a. d. - 538 a. d. (Daniel 7:7, 23)
- **Little horn** (Papal Rome during the 1260 years) 538 a. d. - 1798 a. d. (Daniel 7:8, 24, 25)
- **The judgment** (the Son of man comes to the Father to receive the kingdom) 1844 a. d. (Daniel 7:9-13)
- **In consequence of** the judgment, Christ takes over the kingdoms of the world (Daniel 7:14, 22, 26, 27)

Daniel 7:9, 10, 13, 14: The sequence of powers indicates that the judgment would begin sometime after 1798 and would conclude with Christ taking over the kingdom. The idea that the judgment would take place in two stages (investigative in heaven and executive on earth) was not understood before 1798:

"I watched till thrones were put in place and the Ancient of Days was seated; His garment was white as snow and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; A fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court

was seated and the books were opened. . . "I was watching in the night visions and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days [not to the earth] and they [the clouds] brought Him near before Him. Then to Him was given dominion and glory and a kingdom that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away and His kingdom the one which shall not be destroyed."

The Second Book

Daniel 12:4:

"But you, Daniel, shut up the words and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase."

The second book in Daniel was sealed in the days of the prophet to be opened in the time of the end. This book which was sealed until the time of the end (Daniel 12:4, 9) is not the ENTIRE book of Daniel but rather the portion whose central theme is the 2300 days and the judgment hour message. We know this for at least five reasons:

Reason #1:

There is evidence that Daniel, chapters 1-7, **was understood** to a great degree **long before** the "time of the end". Notice the words of the church father **Hippolytus** who wrote in the **third century A. D.**

"In speaking of a 'lioness from the sea', he [Daniel] meant the rising of the kingdom of Babylon and that this was the 'golden head of the image' . . . Then after the lioness he sees a second beast, 'like a bear', which signified the Persians. For after the Babylonians the Persians obtain the power. And in saying that 'it had three ribs in its mouth', he pointed to the three nations, Persians, Medes, and Babylonians, which were expressed in the image by the silver after the gold. Then comes the third beast, 'a leopard', which means the Greeks; for after the Persians, Alexander of Macedon had the power, when Darius was overthrown, which was also indicated by the brass in the image. And in saying that the beast 'had four wings of a fowl, and four heads', he showed most clearly how the kingdom of Alexander was parted into four divisions. For in speaking of four heads, he meant the four kings that arose out of it. For Alexander, when dying, divided his kingdom into four parts. Then he says, 'the fourth beast (was) dreadful and terrible: it had iron teeth, and claws of brass'. Who, then, are meant by this but the Romans, whose kingdom, the kingdom that still stands, is expressed by the iron? 'For', says he, 'its legs are of iron.'" L. E. Froom, The Prophetic Faith of Our Fathers, volume 1, p. 272

"Let us look at what is before us more carefully, and scan it, as it were, with open eye. The 'golden head of the image' is identical with the 'lioness', by which the Babylonians were represented. 'The golden shoulders and arms of silver' are the same with the 'bear', by which the Persians and Medes are meant. 'The belly and thighs of brass' are the 'leopard', by which the Greeks who ruled from Alexander onwards are intended. The 'legs of iron' are the 'dreadful

*and terrible beast', by which the Romans who hold the empire now are meant. The 'toes of clay and iron' are the 'ten horns' which are to be. The 'one other little horn springing up in their midst is the 'antichrist'. The stone that 'smites the image and breaks it in pieces', and that filled the whole earth, is Christ, who comes from heaven [**did not understand the heavenly pre-Advent judgment**] and brings judgment on the world.'" L. E. Froom, The Prophetic Faith of our Fathers, volume 1, p. 272*

The evidence in these quotations indicate that Hippolytus understood everything about Daniel 7 except the investigative pre-Advent judgment.

It should be noted that even some portions of Daniel 8-12 that were **fulfilled before the time of the end** could be understood before that time. The **historical sections** of the book could certainly be understood. The meaning of the **Ram and the he-goat** of chapter 8 were understood before the time of the end as was the prophecy of the **seventy weeks**. Much of the earlier portions of **Daniel 11** could be understood before the time of the end as can be seen by the fact that the pagan philosopher, **Porphyry**, argued to the church father **Tertullian** that the first half of Daniel 11 described so precisely Greek and Roman history that it had to have been written in the second century rather than in the sixth.

But there is one specific element of Daniel 8-12 that could not be understood by anyone until the time of the end. The message concerning the **2300 days and the judgment** were sealed until the time of the end because only then could it be true that the judgment had begun.

Reason #2:

The book of Daniel was written in **two different languages**. Chapter one, which is the introduction to the entire book, was written in Hebrew. **Chapters 2-7** were written in Aramaic and **chapters 8-12** were written in Hebrew. The **difference in language** between Daniel 2-7 and Daniel 8-12 indicates that the book is composed of two units.

Reason #3:

Ellen White explicitly states more than once in her writings that the book which was sealed until the time of the end was **not the totality** of the book of Daniel but rather the **PORTION** or **PART** of the book that has to do with the **judgment** as depicted in the **2300 day prophecy**:

*"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but **that portion** of the prophecy of Daniel relating to the **last days**. The angel commanded, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Daniel 12:4." AA, p. 585*

*"The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But **that part** of his*

prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." Daniel 12:4." GC, p. 355

"The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, "many shall run to and fro, and knowledge shall be increased." "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:4, 10" DA, p. 234

"The unsealing of the little book was the message in relation to time." Manuscript Releases, volume 1, p. 99

"Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that "at the end of the days"--in the closing period of this world's history--he would again be permitted to stand in his lot and place. It was not given him to understand all that God had revealed of the divine purpose. "Shut up the words, and seal the book," he was directed concerning his prophetic writings; these were to be sealed "even to the time of the end." "Go thy way, Daniel," the angel once more directed the faithful messenger of Jehovah; "for the words are closed up and sealed till the time of the end. . . . Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Daniel 12:4, 9, 13, PK, p. 547

Reason #4:

The internal evidence that is found in Daniel 8-12 proves beyond any doubt that this is the little book that was sealed until the time of the end. Let's take these chapters, one by one to see how their content is related to the 2300 days and the judgment:

Daniel 8:

In this chapter the 2300 day prophecy is introduced. The chapter begins in the time of the kingdom of Persia continues with Greece, the four divisions of Greece, pagan and papal Rome all the way down to the conclusion of the 2300 days when the process of cleansing the sanctuary will begin.

Notice that there are four differences between the prophecy of Daniel 8 and those of Daniel 2 and 7:

- First, while in Daniel 2 and Daniel 7 the prophetic series begins with the kingdom of Babylon (the gold and the lion) in Daniel 8 there is no symbol for the kingdom of Babylon. The usual argument given for this difference is that the kingdom of Babylon

was **about to pass away**. But the date given for this chapter indicates that the kingdom of Babylon would not pass away for another twelve years.

- Second, in contrast to Daniel 7, the beasts of Daniel 8 are domestic sanctuary animals. The ram was used in the daily service while the he-goat was used in the yearly service. This strongly hints that the central theme of Daniel 8 is the daily (which the little horn took away) and yearly (in which the little horn is judged) services of the sanctuary.
- Third, there is only one symbol in Daniel 8 for both pagan and papal Rome, a little horn. The horn first spreads out horizontally to the east, the south and the glorious land and then it extends vertically to heaven. That is to say, it first extends politically and geographically and then religiously. It is clear that the introduction of another beast into Daniel 8 to represent pagan Rome would have **spoiled** the symmetry of the chapter which emphasizes the two beasts of the sanctuary service.
- Fourth, there is no reference in Daniel 8 to the establishment of Christ's everlasting kingdom. This is due to the fact that Daniel got sick before Gabriel was able to explain the entire vision (Daniel 8:26, 27). This is the reason why Gabriel came back in Daniel 9-12 to explain the things that had remained unexplained in chapter 8.

Daniel 9:

Daniel 8 mentions the 2300 day prophecy but does not provide a starting point. In chapter 9 the crucial starting point for the 2300 days is given. The seventy weeks constitute the first 490 years of the 2300 day prophecy and those years begin during the kingdom of Persia. This is the real reason why the kingdom of Babylon is not mentioned in Daniel 8 is because the 2300 days begin during the reign of Persia and not during the reign of Babylon.

Daniel 10:

In order for the prophecy of the 2300 days to be fulfilled (especially the 70 weeks), it was necessary for the kings of Persia to give certain decrees for Israel to go back to their land to rebuild their **temple, city, walls** and to restore a **functioning Hebrew theocracy**.

Satan (the prince of Persia) **knew this** and therefore he worked on the minds of the Persian kings to try and **prevent them** from allowing Israel to return to their land. If Israel **did not return**, if the temple, the city and the walls were not rebuilt, if the **theocracy was not reestablished**, the prophecy of the 2300 days could not begin to be fulfilled and God's plan would be frustrated. But in the end, Michael came to help Gabriel and the prophecy of the 2300 days began right on schedule.

"While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel's aid." PK 571, 572

Daniel 11:1-12:3:

- Now that which was begun and not finished in **Daniel 8** will be completed in chapter **11**.
- As in Daniel 8, the vision of Daniel 11 begins during the kingdom of **Persia** (not Babylon).
- It continues with **Greece**, its **first king** and the **four divisions of Alexander's empire**.
- It then describes **the dominion of pagan Rome**.
- Papal **Rome** is next in both its stages (1260 years and end time).
- But instead of taking us merely from the time of the kingdom of Persia to the **end of the 2300 days in 1844** when the **judgment begins**, Daniel 11 takes us all the way from Persia to the **end of that judgment** and the **close of probation** when **Michael stands up** (Daniel 12:1).
- Finally, **Daniel 12:2, 3** describes the climax when God's people will resurrect and inherit the **everlasting kingdom** and the righteous will **shine as stars** forever and ever.
- Thus Daniel 11:1-12:3 takes us full circle from the time of Persia till Christ sets up His everlasting kingdom.

Daniel 12:4:

The book about the **2300 days and the judgment** is then **sealed** until the time of the end

Daniel 12:5-13: This section of Daniel does **not begin a new vision** but is rather to be understood as the **epilogue** of the book. These verses provide a summary and review of the key time periods that were mentioned in Daniel 7-11.

Reason #5:

The opening of the little book in **Revelation 10** is a clear reference to the unsealing and opening of the book that was sealed in **Daniel 12:4**. There is only one book in the Bible that was sealed to be opened at the time of the end. Notably, the little book of Revelation 10 is opened in the period of the sixth trumpet at the very end of history immediately before Jesus takes over the kingdom at the time of the seventh trumpet (Revelation 11:15-18).

We shall find in our next study that no chapter in the Bible explains in a clearer way the **origin**, **message**, **mission** and **destiny** of God's end-time remnant people than Revelation 10.

It is no coincidence that the central message of the **Millerites** who preached at the beginning of the time of the end was drawn from Daniel 8:14 and Revelation 14:6, 7.

The **eating of the little book** in Revelation 10 clearly describes the judgment hour preaching of the Millerite movement and its subsequent disappointment. After the disappointment John was told to **prophecy again** and then he was commanded to **measure the temple**. In other words, after the disappointment God's people were called upon to present another message from the book of Daniel and that message had to do with the measuring of the heavenly temple which is the investigative judgment.

Concerning the unsealing of the little book, Ellen White remarks:

*"It was the Lion of the tribe of Judah who **unsealed the book** and **gave to John the revelation of what should be in these last days**. Daniel **stood in his lot** to **bear his testimony**, which was sealed until the time of the end, when the **first angel's message** should be proclaimed to our world. These matters are of infinite importance in these last days, but while "many shall be purified, and made white, and tried," "the wicked shall do wickedly: and none of the wicked shall understand." . . . The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history." Manuscript Releases, volume 18, p. 15*



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #23 and #24

**The Origin, Identity, Mission and
Message of the Remnant**

Introduction

There is no passage in Scripture that better portrays the origin, message, identity and mission of the Seventh-day Adventist Church than **Revelation 10**. Let’s read the passage:

The Passage

“I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow was on his head; his face was like the sun, and his feet like pillars of fire. He had a little book open [having been opened] in his hand. And he set his right foot on the sea and his left foot on the land, and cried with a loud voice, as when a lion roars. When he cried out, seven thunders uttered their voices. Now when the seven thunders uttered their voices, I was about to write; but I heard a voice from heaven saying to me, “Seal up the things which the seven thunders uttered, and do not write them.” The angel whom I saw standing on the sea and on the land raised up his hand to heaven and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay [time] no longer, (parenthesis: but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets). Then the voice which I heard from heaven spoke to me again and said, “Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth.” So I went to the angel and said to him, “Give me the little book.” And he said to me: “Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth.” Then I took the little book out of the angel’s hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. And he said to me, “You must prophesy again about many peoples,

nations, tongues, and kings." Then I was given a reed like a measuring rod. And the angel stood, saying: "Rise and measure the temple of God, the altar, and those who worship there."

Summary of the little book episode

The sequence of events in Revelation 10 all revolve around the angel and the little (Greek: *biblaridion*) book:

- The mighty angel comes down from heaven to the earth (verse 1)
- His physical characteristics are described (verse 1)
- He brings an open scroll in his hand which means it was opened before he came down (verse 2)
- He places one foot on dry land and the other on the sea (verse 2)
- He speaks with the roar of the lion which echoes like seven thunders (verses 3-4)
- He swears the oath to the Creator stating that time will be no longer (verses 5-7)
- He gives the book to John with instructions to eat it (verses 8-10)
- He instructs John to prophesy again (verse 11)
- He commands John to measure the temple (11:1)
- Mystery of God finished when seventh angel is about ["yet" in the KJV in 8:13] to sound (Revelation 10:7)

The Messenger

The message of Revelation 10 is imparted by Jesus Christ Himself so it must be extremely important. Jesus is described in the following terms:

- Mighty angel
- Face like the sun [Rev. 1:16; Matthew 17:3]
- Surrounded by a cloud
- Legs like pillars of fire
- Roars like a lion
- Rainbow over His head

*"As the bow in the cloud results from the union of sunshine and shower, so the bow above God's throne represents the **union of His mercy and His justice**. To the sinful but repentant soul God says: Live thou; "I have found a ransom." Job 33:24. Education, p. 115*

Ellen White describes this angel as none other than Jesus Christ:

"The mighty angel who instructed John was no less a personage than Jesus Christ." The Seventh-Day Adventist Bible Commentary, volume 7, p. 971

EGW: *"The instruction to be communicated to John was so important that **Christ came from heaven** to give it to His servant, telling him to send it to the churches." The Seventh-day Adventist Bible Commentary, volume 7, pp. 953, 954*

The identity of the Little Book

Only one book in the Bible was ever sealed to be opened later on in history:

Daniel 12:4:

"But you, Daniel, shut up the words and seal the book until the time of the end; many [eyes] shall run to and fro, and knowledge [of the book] shall increase."

The tense of the verb in Revelation 10:2 is important. Literally the Greek word that describes the opening of the book is a perfect tense: "*the book, the one having been opened*." In other words, the book was closed and then it was opened in heaven immediately before the angel came down to the earth and swore the oath that time would be no longer.

The little book of Daniel 12:4 was unsealed when the judgment hour message was proclaimed between 1798 and 1844. Daniel 8:14 provides the judgment chronology while Revelation 14:6, 7 provides the judgment hour message:

"It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony, which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days, but while "many shall be purified, and made white, and tried," "the wicked shall do wickedly: and none of the wicked shall understand." . . . The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history." Manuscript Releases, volume 18, p. 15

*"The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed **only in the last days**, for only then would it be true that the hour of judgment had come. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." Daniel 12:4. The Great Controversy, p. 356*

"The unsealing of the little book was the message in relation to time [the 2300 days]." Seventh-day Adventist Bible Commentary, volume 7, p. 971

When was the book opened?

When was the little book opened? It was opened for people to study and proclaim toward the end of human history just before the seventh angel blows his trumpet and the mystery of God is finished.

Ellen White explicitly taught that the little book was opened in 1798:

"No such message [the judgment hour message] has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near." GC, p. 356

Global Extension

The angel with the book presents a message of **global extension**. This global message is presented **symbolically** at the **beginning** of the chapter (feet on the sea and on the land) and **literally** at the **end of the chapter** (to all people, nations, tongues and kings):

"The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world." Selected Messages, volume 2, pp. 107, 108

The message would go to the **Old world** and the **New world**, with the sea representing the Old world (Revelation 13:1) and the earth representing the New world (Revelation 12:16; 13:11). In Scripture, **planting the feet** on a certain territory means to claim ownership or to rule over that territory (see Deuteronomy 11:24).

The Seven thunders

In **John 12:28, 29**: thunder is identified as a message from God. The **peals of thunder** are the **echo of God's voice**:

"Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour. Father, glorify Your name." Then a voice came from heaven, saying, "I have both glorified it and will glorify it again." Therefore the people who stood by and heard it said that it had thundered. Others said, "An angel has spoken to Him."

- **John understood** what the thunders uttered and was **about to write** the message but was **forbidden by the angel** to do so.
- The **little book was opened** which means that its message could be **studied and understood**. On the other hand, what the thunders uttered could be understood by John but he was **forbidden** to write it out.
- The message uttered by the mighty angel was **given** to John and then **sealed**.
- The events that the thunders uttered must have transpired sometime **between 1798 and 1844** because they occurred **after the book was opened** in 1798 and **before the angel swore the oath** in 1844.

According to Ellen G. White the seven thunders uttered a **delineation of events** that would transpire **between 1842 and 1844**. She seems to indicate that the thunders announced that the Millerites would suffer a **disappointment** when Jesus did not come as expected about the year 1843 and in the spring of 1844:

*"The special light given to John which was expressed in the **seven thunders** was a delineation of events which would transpire under the first and second angels' messages. It was **not best for the people to know these things, for their faith must necessarily be tested.**" Seventh-day Adventist Bible Commentary, volume 7, p. 971*

*"I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. **His hand covered a mistake in the reckoning** of the prophetic periods [**the first mistake was not allowing for a year '0' and the second was for not realizing that the Day of Atonement was in the fall and not in the spring**]. Those who were looking for their Lord did not discover this mistake and the most learned men who opposed the time also failed to see it. **God designed** that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Savior were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Savior. I saw the **wisdom of God** in proving His people and giving them **a searching test** to discover those who would shrink and turn back in the hour of trial." EW, pp. 235, 236*

*"Those faithful, disappointed ones, who **could not understand** [because the thunders were sealed] why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The **hand of the Lord was removed from the figures**, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844." EW, p. 236*

Some have misunderstood an Ellen White quotation where she **appears** to state that the thunders **will sound in the future**. She wrote this quotation in **1900** so presumably the thunders had not yet uttered their message at that time. Here is the quotation:

*"After these seven thunders uttered their voices, the injunction comes **to John** as **to Daniel** in regard to the little book: "Seal up those things which the seven thunders uttered" (Revelation 10:4). **These relate to future events [from the time frame of Daniel and John] which will be disclosed in their order.** Daniel shall stand in his lot at the end of the days. John sees the **little book unsealed**. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time." Manuscript Releases, volume 1, p. 99*

The crucial question here is this: Were the seven thunders going to utter events that were future from the time frame of Daniel and John or from the time frame of Ellen White. A careful reading of this quotation reveals that the seven thunders are future from Daniel and John's time, not from the time of Ellen White. The sentence before the quotation in bold makes this crystal clear:

"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered" (Revelation 10:4).

The Oath

After the angel had descended with the open book [1798] and the thunders had uttered their voices [1842-1843] an announcement was made with an oath that prophetic **time would be no longer** [1844].

It is obvious that the declaration: "**time will be no longer**" cannot have been made by the angel before the 42 months (Revelation 11:2; 13:5), 1260 days (Revelation 11:3; 12:6), 3 ½ times (Revelation 12:14; Daniel 7:25), 3 ½ days (Revelation 11:9, 11) and 2300 days (Daniel 8:14) were fulfilled.

*"This time, which the angel declares with a solemn oath, is **not the end** of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844." Seventh-day Adventist Bible Commentary, volume 7, p. 971*

"This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed." Selected Messages, volume 2, p. 108

The time referred to in this verse cannot mean the end of human history for at least two reasons:

1) This announcement is made during the period of the sixth trumpet and Jesus does not come to take over his **kingdom** until the seventh trumpet (Revelation 11:15-19).

2) After the announcement was made that "*time will be no longer*," John was instructed to prophesy again (Revelation 10:11). How could he do this if the world had come to an end?

The translation in most modern versions, "*there should no longer be any delay*" is incorrect. In the book of **Revelation** the word chronos is used three other times and in none of them can the word be translated in such a way (2:21; 6:11; 20:3) The word "**time**" appears in at least **30 places** in the New Testament but not once is it translated 'delay' by modern versions except in this verse. The New Testament had a way of expressing a delay. For example, in **Matthew 24:48** the word chronizo is used of the unfaithful servant who says: "my master is **delayed**."

No Time Setting

Ellen White has repeatedly warned us not to set times for any prophetic event. After 1844 there can be no more tracing of prophetic time:

“Dear Brethren: The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.” Review and Herald, July 21, 1851

“There will always be false and fanatical movements made by persons in the church who claim to be led of God--those who will run before they are sent and will give day and date for the occurrence of unfulfilled prophecy. The enemy is pleased to have them do this, for their successive failures and leading into false lines cause confusion and unbelief.” Selected Messages, volume 2, p. 84

Both oaths (Daniel 12:7; Revelation 10:6) begin with an angel swearing in the name of the eternal God who lives forever and ever but Revelation adds that God is the Creator of “heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it”. This description of the Creator clearly links the little book episode of Revelation 10 with the first angel's message where a call is made to “worship Him who made heaven and earth, the sea and springs of water.”

Thus the prophesying again of verse 11 is directly linked with the first angel's message. God's end time Remnant will make a direct appeal for people to worship the Creator. This appeal to the Creator in Revelation 10:6 is a clear allusion to the fourth commandment of God's Law (Exodus 20:8-11) and ultimately to the institution of the Sabbath at Creation (Genesis 2:2, 3).

The Mystery of God

Revelation 10:7 begins with a strong adversative 'but'. This 'but' clearly makes a separation between when time is no longer under the message of the sixth angel and the moment when the sounding of the seventh trumpet begins and Jesus takes over His kingdom.

What the text is saying is that the declaration that “*time will be no longer*” is made during the period of the sixth trumpet but the mystery of God will not be finished until the seventh trumpet is about to begin to sound. This clearly shows that the end of prophetic time comes during the sixth trumpet and before the seventh.

What is the mystery of God?

Romans 16:25-27:

“Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began but now

made manifest, and by the **prophetic Scriptures** made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—to God, alone wise, be glory through Jesus Christ forever. Amen.”

“The incarnation of Christ is a **mystery**. The union of divinity with humanity is a **mystery** indeed, hidden with God, “even the **mystery** which hath been hid from ages.” It was **kept in eternal silence** by Jehovah, and was first revealed in Eden, by the prophecy that the Seed of the woman should bruise the serpent's head, and that he should bruise his heel. To present to the world this mystery that God kept in silence for eternal ages before the world was created, before man was created, was the part that Christ was to act in the work he entered upon when he came to this earth. And **this wonderful mystery**, the incarnation of Christ and the atonement that he made, **must be declared to every son and daughter of Adam, whether Jew or Gentile.**” Signs of the Times, March 25, 1897

The mystery of God is finished **just before** the seventh trumpet begins to sound. At this time **Jesus takes off** His priestly robes and puts on His garments of vengeance. This is parallel to **Daniel 12:1** where the expression ‘to stand up’ means ‘to begin to rule’ (Daniel 11:2, 3). It is also parallel to **Revelation 15:5-8** where the temple service closes when the plagues are about to be poured out. After probation closes, no one is able to enter the temple because Jesus has concluded His mediation.

Revelation 11:15 makes it clear that the kingdoms of the earth become the kingdoms of Jesus when the seventh trumpet sounds.

Revelation 22:10-12 has the sequence:

“And he said to me, “Do not seal the words of the prophecy of this book [**preaching of the message from the little book**], for the time is at hand [**when probation will close and the mystery of God will be finished**]. He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.” “And behold, I am coming quickly, and My reward is with Me, to give to everyone according to his work.” [**Jesus takes over the kingdom**]

The same sequence of events is found in Daniel 7 where Jesus comes to the Ancient of Days to perform a work of judgment after which the kingdom is given to Him and the saints of the Most High.

A Representative Person

“John lived at the beginning of the Christian Era when he received this vision. But the prophetic scene itself looks down toward the end of time, **long after John's death**. He should, therefore, be taken as representative of those who will bear this final message, the part he was acting out under those circumstances. It would have been **physically impossible** for John to have borne his message to all of the groups he was told to address (vs. 11). We may look, therefore, for a group

or movement to fulfill this commission in the end-time.” William Shea, “The Mighty Angel and His Message,” Symposium on Revelation, volume 1, p. 321

"As remarked long since by Irenaeus, the ancient prophets fulfilled their office of predicting, not merely in the verbal delivery of predictions, but by themselves seeing, hearing, or acting out the things in type, which were afterward to be seen, heard, or acted out by others in reality-and this whether in real life, or perchance in vision. In all which cases they were to be considered, as they are called in Isaiah and in Zechariah, "mophthim;" that is, figurative or representative persons."
J. A. Seiss, The Apocalypse: Exposition of the Book of Revelation, Electronic Database. Copyright © 1998, 2003, 2006 by Biblesoft, Inc

The Chiastic Structure of Revelation 10:9-11

As we shall see, the chiastic structure of Revelation 10:9-11 is important:

- A. The angel tells John to take the scroll and eat it (9a)
 - B. It will be bitter in your stomach (9b)
 - C. In your mouth it will be sweet as honey (9c)
 - C. It tasted as sweet as honey in my mouth (10a)
 - B. It was bitter in my stomach (10b)
 - A. You must prophecy again (11)

This chiastic structure is important because it shows that John **eating the scroll in verse 9a** is the same as uttering a **prophecy from it in verse 11**. Thus when John ate the scroll a message came out from it the first time. But it became necessary for the message to be preached again from the same scroll.

It is very clear that the episode that deals with the eating of the book precedes Revelation 10:7 in time. How do we know this to be the case? The reason is obvious. After John eats the little book he is told to prophecy again and to measure the temple. If the mystery of God (the preaching of the gospel) had already been finished and probation had closed, what good would it do to prophesy again about the contents of the book and to talk about the investigative judgment? Clearly verses 8-11 take us back to events that occurred between verses 6 and 7.

The Bittersweet Experience

The content of the little book causes a bittersweet experience: Sweet at first but then bitter in the aftermath. We have already identified the book as the portion of Daniel that has to do with the 2300 days and the judgment. This must mean that the message of the judgment would be sweet at first but then it would become bitter.

That eating the scroll means two things. First of all it refers to the assimilation of the message. Secondly it means to share it with God's people. This is corroborated by the closest Biblical

parallel in **Ezekiel 3:1-4** where the prophet is told to **eat the scroll** and then he is ordered to **go and share** the message with Israel:

"Moreover He said to me, "Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel." So I opened my mouth, and He caused me to eat that scroll. And He said to me, "Son of man, feed your belly, and fill your stomach with this scroll that I give you." So I ate, and it was in my mouth like honey in sweetness. Then He said to me: "Son of man, go to the house of Israel and speak with My words to them."

In Scripture the **words of God** are described as being sweet. (Jeremiah 15:16; Psalm 19:10; 119:103) In Exodus 16:31 we are told that the Manna was sweet like honey and the Manna represents the Word of God (Deuteronomy 8:3)

Ellen White:

*"The **comprehension of truth**, the **glad reception** of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a **precious message** to our souls."* (MS 59, 1900) 7BC 971

Hiram Edson:

"... we confidently expected to see Jesus Christ and all the holy angels with him; and that his voice would call up Abraham, Isaac, and Jacob, and all the ancient worthies, and dear friends which had been torn from us by death, and that our trials and sufferings, with our earthly pilgrimage would close, and we should be caught up to meet our coming Lord to be forever with him, to inhabit bright golden mansions in the golden home city prepared for the redeemed. Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled 12, at midnight. The day had then passed and our disappointment became a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn. I mused in my own heart, saying, My advent experience has been the richest and brightest of all my Christian experience. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God, no heaven, no golden home city, no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things? And thus we had something to grieve and weep over, if all our fond hopes were lost. And as I said, we wept till the day dawn." Hiram Edson, manuscript fragment on his "Life and Experience," no date, pp. 4-5, Ellen G. White Research Center, James White Library, Andrews University, Berrien Springs, Michigan

Washington Morse:

"The passing of the time was a bitter disappointment. True believers had given up all for Christ, and had shared His presence as never before. The love of Jesus filled every soul; and with inexpressible desire they prayed, 'Come, Lord Jesus, and come quickly;' but He did not come.

And now, to turn again to the cares, perplexities, and dangers of life, in full view of jeering and reviling unbelievers who scoffed as never before, was a terrible trial of faith and patience. When elder Himes visited Waterbury, Vermont, a short time after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and wept like a child.” Washington Morse, “Remembrance of Former Days,” The Advent Review and Sabbath Herald, May 7, 1901

William Miller:

“It passed. And the next day it seemed as though all the demons from the bottomless pit were let loose upon us. The same ones and many more who were crying for mercy two days before, were not mixed with the rabble and mocking, scoffing, and threatening in a most blasphemous manner.” Words of William Miller in a letter to I. O. Orr, M. D. dated December 13, 1844

The Triumphal Entry

The experience of the Millerites was very similar to that of the disciples of Jesus at the time Triumphal Entry.

- They had never had a **sweeter** experience than when **Jesus entered Jerusalem** on a donkey. They were sure that He was going to **establish His kingdom** on earth.
- Jesus was in the process of fulfilling the prophecy of the **Seventy Weeks** which is the first portion of the 2300 days.
- When Jesus died they were **bitterly disappointed** in their expectations.
- But then Jesus caught up to **two disciples** on the road to Emmaus and **explained the prophecies** that they had misunderstood.
- Jesus then entered the **holy place** in heaven to begin His ministry there and the disciples followed Him by faith.
- Jesus gave the apostles power to **preach again** but with the **added understanding** of what Jesus was doing in the holy place and the Christian Church was founded (Acts 2; Matthew 28:18-20).

The Parallel with 1844

- The Millerites also had a **sweet experience**, expecting Jesus to come in 1844.
- They were certain that He was going to cleanse the earth and **establish His kingdom** forever.
- Jesus even fulfilled the **specific Bible prophecy** of the 2300 days (of which the 70 weeks are the smaller portion).
- But their expectations **were dashed because they misunderstood** prophecy.
- Jesus then **explained the prophecies** that they had misunderstood and they realized that Jesus had moved into the **most holy place** to measure the temple and they moved in with Him by faith.
- They were told to **prophecy again** but with the **added understanding** of what Jesus was doing. That message is found in Revelation 14:6-12. In due time the Seventh-day Adventist Church was organized.

Prophesying Again

After the bittersweet experience another message is to come from the little book and that message has to do with the measuring of the heavenly temple. It is impossible to prophesy again unless you have done it at least once before.

The phraseology of Revelation 10:11 is similar to that of the first angel's message in Revelation 14:6. But there is one significant difference. Revelation 10:11 adds the word "kings".

The question is: why are kings mentioned as one of the groups to whom John is to prophesy again? The answer seems to be found in Revelation 17:10, 12 where we are told that the kings of the earth will **fornicate with the harlot**. These kings **must be warned** about the judgment to come. This is why the word "kings" is added to the list instead of "tribes".

Questions about Revelation 11:1:

1. Which temple is being spoken of in this verse?
2. Is this a heavenly temple or an earthly temple?
3. What does it mean to measure the temple and its worshipers with a measuring rod?
4. Which altar is being referred to here? Is it the altar of sacrifice or the altar of incense?
5. What does the altar of incense have to do with those who worship in the temple?
6. *"Then I was given a reed like a **measuring rod** [the measuring rod are the Ten Commandments]. And the angel, stood saying: "Rise and **measure** the **temple** of God, the **altar**, and **those who worship** there."*

Revelation 11:1 should actually be seen as the concluding verse of Revelation 10. Says the noted commentator Joseph A Seiss about the link between Revelation 10:11 and 11:1:

"The connection between what concludes the one [Revelation 10], and what begins the other [Revelation 11], appears to be as close as it well could be: seeing that the Angel who before addressed John still continues here to address him; and the new injunction, Rise and measure, is but a sequel to His previous injunction, Thou must prophesy again." Joseph A. Seiss, The Apocalypse: Exposition of the Book of Revelation, Electronic Database. Copyright © 1998, 2003, 2006 by Biblsoft, Inc All rights reserved.

What does it mean to measure?

The act of measuring is a symbolic way of expressing the act of judging (II Kings 21:13; Zechariah 2:1-5; Matthew 7:2). Ellen White concurs:

"The grand judgment is taking place, and has been going on for some time. Now the Lord says, Measure the temple and the worshipers thereof. Remember when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, God is measuring you. Remember that your words and actions are being daguerreotyped [photographed] in the books of heaven, as the face is

reproduced by the artist on the polished plate. . . .” Seventh-day Adventist Bible Commentary, volume 7, p. 972

The idea of measuring the [heavenly] temple in Revelation 11:1 must be understood in the context of the preceding chapter where we find a description of the little book episode. As we have seen, a message of judgment **came out of the little book** in the time of the end (post 1798) which John (representing God’s people) devoured and proclaimed. The message was sweet in the mouth as it was devoured but the aftermath was bitter. Thus, somehow the message of judgment that came out of the little book would be at first sweet and then bitter. After the bittersweet experience John was told to **prophecy again from the little book** and the message had to do with the **measuring of the temple**.

In a personal testimony to a **judgmental woman** in the church, Ellen White linked the concepts of measuring tape, balance, judgment and sanctuary:

*“You can be a blessing. You can help such as need help; but you must lay down your **measuring tape**, for that is not for you to use. One who is unerring in **judgment**, who understands the weakness of our fallen, corrupt natures, holds the standard Himself. He weighs in the **balances of the sanctuary**, and His just **measure** we shall all accept. Testimonies for the Church, volume 2, p. 438*

In another place Ellen White explains:

*“When the **Judgment is set** and the books opened, your life and mine will be **measured by the law** of the Most High.” Signs of the Times, December 29, 1887*

Which Temple?

There can be no doubt that the temple being referred to here is the heavenly sanctuary. The earthly temple was destroyed in the **year 70** and has never been rebuilt. When the sixth trumpet sounded the **earthly temple did not exist**. Furthermore, the book of Hebrews makes it abundantly clear that the services of the earthly sanctuary were shadows of the heavenly. When Jesus died and the temple veil was rent from top to bottom, God was announcing that the ceremonial system had reached its goal and end. Jesus now ministers in the heavenly sanctuary where He entered with His own blood (Hebrews 8:1, 2).

There are two words for ‘temple’ in the New Testament. The first is *hieron* and the second is *naos*. The word *hieron* which generally refers to the **entire temple complex** is never used in the book of Revelation. But the word *naos* is used **15 times** and in every instance it seems to refer exclusively to the **most holy place** of the heavenly sanctuary. For example, Revelation 15:5-8 refers to *naos* as the **temple of the tabernacle** of the testimony. The tabernacle is the total building while the temple is the most holy place of that tabernacle. In Revelation 11:19, the word *naos* clearly refers to the most holy place where the Ark of the Covenant is located. This clearly means that the temple to be measured after the great disappointment was the most holy place of the heavenly sanctuary.

But the question immediately comes to mind: How can God's people be worshipping in the heavenly temple during the sixth trumpet while they are living on the earth?

The answer is actually quite simple. On the Old Testament Day of Atonement while the high priest was cleansing the sanctuary from the sins of Israel, the people were required to gather outside and follow the work of the high priest by faith. They were to gather, fast and afflict their souls.

In the sanctuary service, the court was open to the view of the congregation but the tent itself was not open to them. They had to follow the work of the priest by faith based on the description of the sanctuary that they could read in the book of Exodus. There can be no doubt that the court represents the earthly work of Jesus. On earth He presented Himself as the perfect lamb and on earth he died for our sins as the Lamb of God. Everything Jesus did on earth was open to the view of the inhabitants of the earth. But Jesus is now in heaven beyond the view of our physical eyes. We must follow Him by faith in His work there.

There is a work of measuring the temple in heaven (the books of record that are found there) and a parallel work of measuring the spiritual temple on earth (the actual worshipers in the church on earth)—that is, those who worship God on earth). Those who worship in the heavenly temple by faith are depicted in the book of Hebrews repeatedly as worshipping in the heavenly temple though they actually live on earth. Notice, for example, Hebrews 4:14-16:

"Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need."

Thus the apostle Paul could speak of the temple of God as representing the church on earth (II Thessalonians 2:3, 4; Ephesians 2:19-22; I Corinthians 3:16, 17; 6:19, 20; II Corinthians 6:16) while the book of Revelation describes it as the place where Jesus ministers in heaven.

Why a Judgment of God's People?

But what possible purpose could there be to judge God's own people?

The noted commentator, Albert Barnes, remarked how unusual it was that God's people should be judged and the reason why:

"There is some apparent incongruity in directing him to 'measure' those who were engaged in worship; but the obvious meaning is, that he was to take a correct estimate of their character; of what they professed; of the reality of their piety; of their lives, and of the general state of the church considered as professedly worshipping God." Barnes' Notes; Electronic Database Copyright © 1997, 2003, 2005, 2006 by BibleSoft, Incorporated. All rights reserved

I Peter 4:17 explains that judgment must begin in the House of God (**1 Timothy 3:15** defines the house of God as the church). Clearly the judgment that is described in Revelation 11:1

applies only to God's professed followers who worship at the altar of incense in the temple (Luke 1:8-10; Revelation 8:3-5).

The Altar

The altar here has to be the one in the holy place and not the one in the court because John was told not to measure the court (11:2). Once again it must be emphasized that those who worship in the temple are seen as worshiping in heaven even though they are physically on the earth. This is a common way of expressing that God's people can come boldly by faith to the heavenly sanctuary while they are still live physically on earth (Hebrews 4:16; 7:25; 10:19-22; 12:22-24). Until 1844 the faith of God's people entered the holy place but after 1844 their faith enters the most holy place. Peter made this very clear on the day of Pentecost where he speaks of Jesus being installed as our intercessor in the holy place (cf. Acts 2; Revelation 4:5; 5:6).



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #25

The Importance of Literary Structure in the Study of Bible Prophecy: Revelation’s Millennium

Tips for the study of the millennium passage:

- Learn to ask the passage questions
- Why does the lake of fire appear three times in Revelation 20:1-21:8? Are there three lakes of fire?
- Why does the city appear to be on the earth in one passage when the wicked surround it (Revelation 20:7-9) while in another passage the wicked seem to be destroyed before the city descends? (Revelation 20:14-21:1)
- In Revelation 20:12 we are told that the dead stand before God. How can dead people stand in the presence of God?
- Why do we get the impression from Revelation 20:5 that the wicked will resurrect in the first resurrection?

Introduction

In our present lesson we will study the thousand years of Revelation 20. We will seek to answer several important questions:

1. Will the millennium be spent in heaven or on earth?
2. What will be the condition of the earth during this period?
3. What will God’s people be doing during this time?
4. Why is there a white throne judgment after the millennium?
5. What does Revelation mean when it refers to the second death?
6. What is meant by the ‘binding’ and ‘unbinding’ of Satan?
7. Is it even important to know what will happen during this time?

Millennium's Beginning and Structural Matters

Revelation 19:11-21 describes the Second Coming of Jesus. By this time the plagues will have decimated the population of the planet. What happens at the very culmination of the Second Coming?

"And the _____ were _____ with the sword which proceeded from the mouth of Him who sat on the horse." (Revelation 19:21)

Note: The Millennium is described in **Revelation 20:1 - 21:8**. The events in these chapters are not in strict chronological order but rather run in cycles. We know this because the identical climax is reached four times. Though the events are repeated four times each repetition has a different center of focus or emphasis:

- **Revelation 20:1-3.** Center of Focus: Satan and the earth
- **Revelation 20:4-10.** Center of Focus: The Saints in Heaven
- **Revelation 20:11 - 21:1:** Center of Focus: The Judgment of the Wicked on Earth.
- **Revelation 21:2-8.** Center of Focus: Life in the Holy City

View #1: Satan and the Earth (20:1-3)

The angel who comes down from heaven has the key to the _____ pit (Revelation 20:1).

Note: The translation 'bottomless pit' is unfortunate. The Greek word is *abussos* from where we get the English word 'abyss':

In Genesis 1:2 we are told that the earth was without _____ and _____ darkness was on the face of the _____.

Note: The word 'deep' in the Greek Old Testament (LXX) is the same as the one that is found in Revelation 20:1. This word describes a planet in a chaotic pre-creative state. It is noteworthy that the plagues of Revelation 16 actually reverse creation and return the earth in some degree to pre-creation chaos. The very things which God made during creation are afflicted by the plagues: The earth is broken up, the sun, moon and stars are moved from their places (EW, p. 41; Matthew 24:29), all the vegetation is destroyed by the intense heat of the sun, the seas are filled with blood, all the fish die and the planet returns to darkness and all human beings die!

The prophet Jeremiah was permitted to see the earth during the millennium. He heard the sound of the _____, the alarm of _____. He then beheld the earth and indeed it was without _____ and _____; and the heavens, they had no _____. He also saw that the mountains _____. Jeremiah beheld and indeed there was no _____ and all the birds of the heaven had _____. The fruitful land had become a _____ and all the _____ were broken down at the presence of the LORD, by His fierce _____ (Jeremiah 4:19-26).

Note: In spite of the incredible desolation caused by the wrath of God, we are told that at this time God would not make a _____ end (verse 27).

In Jeremiah 25:30-38 we have a powerful description of the coming of Jesus. We are told that the LORD will _____ from on high, and utter His _____ from his holy habitation,

he will give a _____ as those who tread the _____. On that day the _____ of the LORD will be from one end of the _____ even to the other. They shall not be _____ or gathered or _____. Isaiah adds that when Jesus comes He will make the earth _____ and make it _____. The land will be entirely _____ and utterly plundered. The inhabitants of the earth are burned and few men are _____ (Isaiah 24:1-6).

The powerful angel from heaven binds Satan and casts him into the abyss for one thousand years. The result of his binding is that he can _____ the nations no more until the thousand years are _____ (Revelation 20:1-3).

Note: Satan is bound to an earth which has returned to pre-creation chaos. How could human beings live on the planet when the seas and the fresh waters are all blood, the air has the stench of the dead, the planet is in total darkness and there is no plant or animal life? The binding of Satan means that he cannot deceive the nations because there are no nations left to deceive. But after the millennium Satan will be loosed for a little while. The punishment of Satan reminds us of the fate of the scapegoat on the Day of Atonement. He was bound by the High Priest and then taken to the wilderness where there were no inhabitants (see, Leviticus 16:21, 22).

Questions that remain after studying the first outline:

1. What happened to the righteous during this period?
2. Were they on earth or in heaven?
3. What did the righteous do during the thousand years?
4. What do “bind” and “unbind” mean?
5. What happened to the wicked persons who were destroyed at the second coming?
6. What did Satan deceive the nations to do after the thousand years?
7. What happened to Satan after he was released for a little while?

View #2: The Saints (20:4-10)

When Revelation 20:1-3 ends we are left with several questions: What happened to the righteous as the millennium began? What do the words ‘bind’ and ‘unbind’ mean? What happened to the wicked persons who were destroyed at the Second Coming? What did Satan deceive the nations to do after the thousand years? What happened to Satan after he was released a little while? These questions will be answered in the succeeding verses.

At the beginning of the thousand years the righteous dead are raised to life. We know this because Revelation 20:4 says that they _____ and reigned with Christ for a thousand years. This resurrection is called the _____ resurrection and the righteous and holy are resurrected in it (verse 6).

The apostle Paul explained that the dead in Christ would rise _____. Then those who are alive and remain shall be caught _____ together with them [the dead in Christ] in the _____ to meet the Lord in the _____ (I Thessalonians 4:16-17).

Jesus promised to take his people to His Father’s _____. The Father’s house is in heaven because Jesus taught us to pray, ‘Our Father which art in heaven’ (John 14:1-3).

Note: A strict reading of Revelation 20:4-10 does not reveal that the saints will be in heaven during the thousand years. However, we will see that Revelation 21:2 does point out this fact, very clearly!

The saints were given thrones and they _____ with Christ for a thousand years (Revelation 20:4). _____ was committed to them [the righteous] (Revelation 20:4).

Note: The question is: Who are the righteous going to judge? It is obvious that they will not judge the righteous because they will all be in heaven. And it cannot be the holy angels because they do not need to be judged. This must mean that they will judge Satan and his angels and the wicked which were left behind dead on earth!

The apostle Paul told the Corinthians: “Do you not know that the saints will judge the _____? Do you not know that we shall judge _____?” (1 Corinthians 6:1-3).

The righteous will not be subject to the _____ death (Revelation 20:6).

The _____ of the dead will not come to life again until the thousand years are _____ (Revelation 20:5).

Note: All beings in this world experienced a **first** birth and life. When the millennium begins, those who died in Christ will resurrect to their **second** life never more to die. The wicked, on the other hand, will resurrect to their **second** life after the thousand years, will be judged and then will suffer second death.

There is a punctuation problem in Revelation 20:5. The original New Testament manuscripts did not have punctuation marks so the translators placed them where they felt they belonged. New King James translators should have placed parentheses around the following phrase: ‘But the rest of the dead did not live again until the thousand years were finished.’ In effect, the New International Version does this very thing. This parenthetical statement breaks the flow of thought in order to explain what will happen with the wicked which were left behind at the beginning of the thousand years.

At the end of the thousand years Satan will be _____ from his prison and he will go out to deceive the nations once again (Revelation 20:7).

Note: If all the wicked are dead during the thousand years, then Satan will have no one to deceive. When the wicked resurrect at the end of the thousand years, Satan will have his power base back and will be able to deceive once again. Thus the binding and unbinding of Satan is explained by the condition of the wicked: When they are dead, Satan is bound; when they resurrect, Satan is unbound!! Revelation 20:5 contains the key that explains the binding and unbinding of Satan.

Notice that the host of the wicked will be innumerable, like the sand of the sea, and they will come from the four corners of the earth! The cards seem to be stacked in favor of the wicked and the righteous appear to be in jeopardy.

The wicked surrounded the _____ of the saints and the beloved _____ (Revelation 20:9).

Note: What happened to God’s people all over the earth before the millennium (Revelation 14:20) now happens to God’s people all gathered in one place. Jerusalem before the millennium is worldwide, where two or three gathered in Christ’s name. But after the millennium, all God’s people are gathered in a literal place, in the literal New Jerusalem. They were gathered there at the Second Coming of Jesus (see Matthew 24:31).

Satan, his angels and the wicked will be unable to conquer the city. They will all be cast into the _____ of fire and _____ where the beast and false prophet **had been** cast (Revelation 20:8-9).

Note: Revelation 20:9 reaches the climax of events after the millennium. But several questions remain unanswered:

1. Why were those inside the city saved and those outside lost?
2. What is the name of the city the wicked surrounded?
3. Were the wicked ever convinced that they were wrong and God was right?
4. When did the saints enter the city?
5. What was the judgment process during the one thousand years like?

View #3: The Wicked (20:11 - 21:1)

Revelation 20:11-21:1 goes over the same ground as the previous two outlines but the central concern is with the judgment of the wicked after the millennium. After the thousand years the rest of the _____ live _____ (Revelation 20:5).

At the Second Coming of Jesus a _____ throne appears. We are told in Revelation 20:11: "Then I saw a great white _____ and Him who sat on it, from whose face the _____ and the _____ fled away. And there was found no place for them."

Note: The events of Revelation 20:11 take place at the second coming at the beginning of the millennium. Notice this event as described in Revelation 6:14-17: "then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place.¹⁵ And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,¹⁶ and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!¹⁷ For the great day of His wrath has come, and who is able to stand?"

Revelation 20:12 then describes the _____ standing before God. Books are opened and another book is opened which is the _____ of life and the _____ were judged according to the things that were written in the books according to their _____.

Note: This verse is describing events that take place during the millennium. It is obvious that dead people cannot stand before God personally. The text explicitly states that the wicked stood before God through the record of their lives. In the fourth outline we will notice that those whose works condemn them will be deleted from the book of life. Revelation 20:12 is describing the judgment of the wicked dead during the millennium.

The first part of Revelation 20:13 describes the resurrection of the wicked dead after the millennium because we are told that "the sea _____ up the dead who were in it, and Death and _____ delivered up the dead who were in them."

According to the second part of Revelation 20:13, after the wicked dead resurrected, they were _____, each one according to his works."

Note: We know that this judgment is takes place on earth because according to verses 7-9 the wicked surrounded the Holy City on earth.

The books [plural] contain the _____ of the wicked, and they are judged according to things which were written in the books (Revelation 20:13).

Note: Though we are saved by grace through faith (Ephesians 2:8-9), our works reveal whether our faith is genuine. In the judgment it will be seen that many of the wicked said 'Lord, Lord' but their lives were filled with lawlessness.

The Book of Life contains the _____ of all those who will be saved (Revelation 3:5; 13:8; Philippians 4:3; Exodus 32:32; Daniel 12:1).

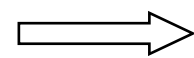
The Book of Life is brought forth in this judgment to show the wicked that their _____ were not found in it (Revelation 20:15).

Note: The names of the lost will not be in the Book of Life because of the record of their lives which was written in the books. At this point we do not know what those works were. It is remarkable that God will not destroy the wicked until they are convinced that God dealt justly with them!

After the judgment of the wicked, they will be cast into the lake of fire and will suffer _____ death (Revelation 20:14-15).

Note: Revelation 20:14-15 reaches the same climax as had previously been reached in Revelation 20:8-9. After all, there are not two lakes of fire where the wicked will be cast!

After Satan and his angels, the wicked, death and the grave have been cast into the lake of fire, God will make a new _____ and a new _____ because the first heaven and earth had passed away (see, II Peter 3:10-13).

 The next presentation, Part #26, covers the "Note," the "Questions that remain..." , "View #4" below and more.

Note: The chapter division at the end of verse 15 is unfortunate. Chapter divisions were not established by the original authors; they were added for our convenience. Revelation 21:1 really belongs to chapter 20. In other words, after Satan, his angels, the wicked, the grave and death have been consumed, God will make a new heaven and a new earth. In short, Revelation 21:1 is really the conclusion of chapter 20, not the introduction to chapter 21!

Questions that remain after studying the third outline:

1. Why were the righteous allowed into the city.
2. What was in the books which condemned the wicked?
3. Were the righteous in heaven during the one thousand years? (It is obvious that if the saints judge and reign for 1000 years but the city does not descend till after the 1000 years then the saints must have been in heaven in the holy city during the 1000 years).
4. What will life be like in the holy city after sin and sinners have been eradicated?

What will God be like?

These questions are answered in the last outline of millennial events.

View #4: God and the Holy City (Revelation 21:2-8)

Revelation 21:2 begins the final outline of post-millennial events. This outline begins when John sees 'the holy _____, New Jerusalem, coming down out of _____ from God, prepared as a bride adorned for her husband.'

Note: In Revelation 20:7-9 we are told that the New Jerusalem was on the earth when the wicked surrounded it. This means that the New Jerusalem descended from heaven to the earth before the wicked surrounded it and before they were cast into the lake of fire. This being the case, Revelation 21:2 takes place chronologically before Revelation 21:1. Notice here that the city is identified by name!

There can be no doubt that the righteous are in the city when it descended. This is true for at least three reasons: **1)** Texts such as I Thessalonians 4:16-17 explain that Jesus will take His people to heaven when He comes so they must come back with Him when the city descends, **2)** When the wicked surround the city after the millennium, the righteous are inside, **3)** The millennial condition of the earth would make it impossible for God's people to live here.

John heard a voice from heaven saying that the '_____ of God is with men, and they shall be His _____. God Himself will be with them and be their God' (Revelation 21:3).

After (corrected) the destruction of the wicked God promises to wipe away every _____ from the eyes of His people and assures them that there will be no more _____, nor sorrow, nor _____. There shall be no more _____ (Revelation 21:4).

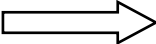
God also promises to give of the fountain of the _____ of life _____ to him who thirsts (Revelation 21:6).

Note: We can even **now** spiritually drink of the fountain of the water of life freely (John 4:13-14). But then we will be able to literally drink the water of the river of life.

Those who _____ will inherit _____ things and God promises: 'I will be His God and he shall be My son' (Revelation 21:7).

We now find out what was written in the records of the wicked: 'But the cowardly, unbelieving, abominable, _____, sexually immoral, sorcerers, _____, and all liars shall have their part in the lake of fire which burns with fire and brimstone, which is the _____ death' (Revelation 21:8).

The contrast between those inside and outside can be more clearly seen in Revelation 22:14-15: 'Blessed are those who do his _____ that they may have the right to the tree of life and may _____ through the gates into the _____. But _____ are the dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.' Those inside are law keepers while outside are the law breakers!

 Part #26 at nearly 15 minutes into the DVD presentation finishes following these #25 notes here. **Read the following and then** find the charts beginning on page 482. **With the charts, presentation #26 continues.**

The Perspective of Isaiah 24:21-23

At the Second Coming (verses 18-20), God will punish on _____ the _____ of exalted ones and on _____ [he will punish] the kings of the earth (verse 21).

The high ones and the kings of the earth will be gathered together as _____ in the pit and will be _____ up in _____ (verse 22).

The high ones and the kings of the earth will be punished after many _____ (verse 22).

After the 'many days' the moon will be _____ and the sun _____ because the LORD of hosts will reign on Mount Zion and in Jerusalem and before his elders gloriously (verse 23).

Note: Revelation 21:23 explains why the moon disgraced and the moon is ashamed: '**The city** had **no need** of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.'

Revelation 21:27 states that nothing which _____ will enter the Holy City. Jesus said: 'Blessed are the _____ in heart for they shall see God' (Matthew 5:8).

Everyone who has the hope of seeing Jesus as He is must _____ Himself even as Jesus is pure (I John 3:3).

And the apostle Paul exhorts us to pursue _____ without which no one will _____ the Lord (Hebrews 12:14).

The way to cleanse our life is by hiding the _____ of God in our hearts that we might not _____ against Him (Psalm 119:11).

The Importance of this Subject

The fundamental reason why many Bible expositors teach the rapture doctrine is because they believe that the millennium will be a period of peace and prosperity on earth. Their argument goes something like this: 1) Jesus promised to come and take His people to heaven. 2) But He also promised that He would set up His kingdom on earth. 3) The only way Jesus can fulfill both promises is if He comes to rapture His church to heaven seven years before the millennium and then returns with the church seven years later to set up His millennial kingdom on earth.

But there is another way Jesus can fulfill both promises: He can take His people to heaven for a thousand years and then return to earth with them at the end of the thousand years to set up His everlasting kingdom.

By teaching that Jesus will set up His kingdom on earth at the Second Coming, the church is leaving itself wide open to accept the counterfeit Christ! The Bible teaches that when Christ comes the second time, He will not touch the earth. But if Christians are expecting Jesus to come back to earth to set up His millennial kingdom then Satan could walk up and down the earth, speak many of the things Jesus spoke, perform many of the miracles Jesus performed and thus deceive those who are expecting Jesus to come in this way!



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #25 - Continued

“It Is Finished”

Introduction

Seven times in the Bible we are told that God **declares something**:

- Finished
- Each time God declares something finished it is related to the sanctuary
- Each time it is related to the **Sabbath**
- Let's begin before the world was created.

The First “It is Finished” in the Garden

Genesis 1:1, 2: The world was empty and in disorder:

“In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.”

Genesis 1:31: Jesus worked six days. Man did not work, Jesus did all the work:

“Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.”

Genesis 1:31-2:1: Jesus finished His work on the sixth day:

“Thus the heavens and the earth, and all the host of them, were finished.”

Man did not work on the seventh day. But he did enter God's rest by observing how God rested.

Exodus 20:8-11: After God rested he made the day holy and invited man to rest with Him in the Garden where the tree of life was (Exodus 20:8-11; Mark 2:27).

*"Remember the Sabbath day, to **keep it holy**. **Six days you shall labor** and do all your work, but the **seventh day is the Sabbath of the Lord** your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates **for** in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and **hallowed** it."*

Mark 2:27:

*"And He said to them, "The Sabbath was **made for man**, and not man for the Sabbath."*

*"**After** resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the **example** of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker." PP, p. 48.*

The Second "It is Finished" (at the altar of sacrifice)

By **sin** the life of man was cast into **disorder and chaos**. Death was the sure result of sin.

John 4:34: The **disciples** Jesus said:

*"Jesus said to them, "My food is to do the will of Him who sent Me and to **finish** His work."*

John 17:4: In **Gethsemane** Jesus prayed to the Father: **I have finished** the work that you gave me to do:

"I have glorified You on the earth. I have finished the work which You have given Me to do."

John 19:30: Jesus, late on the **sixth day** on the cross cried out:

*"**It is finished!**"*

He had a **perfect life** and **death** that He could offer every human being who has ever lived:

*"When upon the cross He cried out, "It is finished," He **addressed the Father**. The compact had been fully carried out." DA, p. 834*

2 Corinthians 5:17: Redemption is really **re-creation**:

*"Therefore, if anyone is in Christ, he is a **new creation**; old things have passed away; behold, all things have become new."*

Luke 23:54-56: Jesus then **rested in the tomb** and **the women** rested with him as had happened **at Creation**. (Talk here a little about the manna episode):

*"That day was the Preparation, and the Sabbath drew near. And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. Then they returned and prepared spices and fragrant oils. And **they rested** on the Sabbath according to the commandment."*

Acts 2:25-27: The **body of Jesus** rested in the grave from His work of redemption:

*"For David says concerning Him: 'I foresaw the Lord always before my face, for He is at my right hand, that I may not be shaken. Therefore my heart rejoiced, and my tongue was glad; moreover my flesh also will **rest** in hope. For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption.'"*

The Third "It is Finished"

God the Father said "it is finished" **in heaven** when Jesus did on earth:

*"God bowed His head satisfied. Now justice and mercy could blend. Now He could be just and yet the Justifier of all who should believe on Christ. He [God] **looked upon the victim** expiring on the cross, and **said, "It is finished.** The human race shall have another trial." The redemption price was paid, and Satan fell like lightning from heaven." Youth's Instructor, June 21, 1900.*

The Fourth "It is Finished" (The Holy Place)

Revelation 5:6-12:

"Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music.

*There is the throne, and around it the rainbow of promise. There are **cherubim and seraphim**. The commanders of the angel hosts, the **sons of God**, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion, -all are there to **welcome the Redeemer**. They are eager to celebrate His triumph and to glorify their King.*

*But **He waves them back**. Not yet; He cannot now receive the coronet of glory and the royal robe. He **enters into the presence of His Father**. He **points** to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He **points** to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. He **approaches the Father**, with whom there is joy over one sinner that repents; who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had **united in a covenant** to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the **surety** for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, "**It is finished**," He addressed the Father. The compact had*

been fully carried out. Now He declares: **Father, it is finished**. I have done Thy will, O My God. I have **completed** the work of redemption. If Thy justice is satisfied, "I will that they also, whom Thou hast given Me, be with Me where I am." (John 19:30; 17:24) DA, pp. 833, 834

Jesus is now going to **apply the benefits** of his life and death to those who rest in His completed work. According to the book of Hebrews, the Sabbath is a **sign of this experience**. We enter **Christ's rest** just like Adam and Eve entered God's rest at creation. We must rest in his doing and dying. We rest with Him in His work of redemption.

Hebrews 4:9-10:

*"There remains therefore a rest for the people of God. For he who has entered **His rest** has himself also **ceased from his works** as God did from His."*

*"When He uttered the cry "It is finished," Christ knew that the battle was won. As a moral conqueror, He planted His banner on the eternal heights. Was there not joy among the angels? Not a son, not a daughter of Adam, but could **now lay hold** on the merits of the spotless Son of God, and say, Christ has died for me. He is my Savior." Manuscript 111, 1897 7ABC 462*

The Fifth "It is Finished" (Most Holy Place)

Daniel 7:25: The little horn during the 1260 years attempted to **get rid of the Sabbath**. This set the stage for the **great final conflict**.

*"He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend **to change times and law**. Then the saints shall be given into his hand for a time and times and half a time."*

Revelation 14:6, 7: God's people will proclaim the **three angels' messages** attempting to bring the world to worship God the Creator. This message comes from the **most holy place** because the law and the Sabbath are there.

*"Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth to every nation, tribe, tongue, and people saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and **worship Him who made heaven and earth, the sea and springs of water**."*

The Sabbath/Sunday issue will **polarize the world into two camps**. God's faithful children will receive the **seal of God**. Satan's followers will receive the **mark of the beast**. (**Revelation 7:1-4; 14:9-11**).

When the entire world has **taken sides**, **God's voice** will be heard from the most holy place of the sanctuary saying "**It is done**". The sanctuary service has **closed** and **no one can enter the temple** again until after the seven plagues are poured out. **Mystery of God** finished (Ephesians 6:19; Romans 16:25).

Revelation 10:7:

*"... but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be **finished**, as He declared to His servants the prophets."*

Revelation 22:10-13:

*"And he said to me, "**Do not seal** the words of the prophecy of this book, for the **time is at hand**. He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." "And behold, I am **coming quickly**, and My reward is with Me, to give to every one according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last."*

Revelation 15:5-8:

"After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. And out of the temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands. Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever. The temple was filled with smoke from the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed."

*"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the Ten Commandments, throw down the censer. He raised His hands, and with a loud voice said, "**It is done**." And all the angelic host laid off their crowns as Jesus made the solemn declaration, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." EW, p. 279.*

Jesus now leaves the most holy place and a terrible **time of trouble** will ensue. There will be no intercessor. There will be a death decree against those who keep the Sabbath. It appears like **God's people will be wiped out** from the face of the earth. Yet they will be **faithful in keeping God's Sabbath**.

The Sixth "It is Finished"

At the hour of **utmost extremity** for God's people, when a **death decree** has been proclaimed and is about to be executed, a voice is heard from the **Most Holy Place**: "It is done".

Revelation 16:17:

"Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, "It is done!"

This is the moment when God's people will be **delivered** from their enemies. Their trials are over and they will be **taken with Jesus to heaven**.

*"When the protection of human laws shall be withdrawn from those who **honor the law of God**, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in **one night** a decisive blow, which shall utterly silence the voice of dissent and reproof.*

*The people of God--some in prison cells, some hidden in solitary retreats in the forests and the mountains--still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels are preparing for the work of death. It is now, in the hour of utmost extremity that the **God of Israel will interpose** for the deliverance of His chosen. . .*

*It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "**It is done**." Revelation 16:17." GC, pp. 635, 636*

Jesus will now come **back to the court** to take His **people to their lost Eden home**.

The Final (seventh) "It is Finished" in Eden Restored

Now God's people are **where they started**. There is a new creation and the voice of God is heard saying: "**It is done!**"

Revelation 21:3-7:

*"And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He **will** dwell with them, and they **shall** be His people. God Himself **will** be with them and be their God. And God **will** wipe away every tear from their eyes; there **shall be** no more death, nor sorrow, nor crying. There **shall be** no more pain, for the **former things have passed away**." Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful." And He said to me, "**It is done!** I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be My son."*

The new creation will **take six days** just like at the beginning because the earth will be in a **chaotic condition**.

Isaiah 66:22, 23: God's people will worship before the presence of the Lord **forever on the Sabbath:**

"For as the new heavens and the new earth which I will make shall remain before Me," says the Lord, "So shall your descendants and your name remain. And it shall come to pass that from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me," says the Lord."

The human race will have gone **full circle from Eden to Eden** and now they will keep the original Sabbath.

Conclusion:

*"**In the beginning** the Father and the Son had rested upon the Sabbath after Their work of creation. When "the heavens and the earth were finished, and all the host of them" (Genesis 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. "The morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Now Jesus **rested from the work of redemption**; and though there was grief among those who loved Him on earth, yet there was joy in heaven. Glorious to the eyes of heavenly beings was the **promise of the future**. A **restored creation**, a redeemed race, that having conquered sin could never fall, -this, the result to flow from Christ's **completed work**, God and angels saw. With this scene the day upon which Jesus rested is forever linked. For "His work is perfect;" and "whatsoever God doeth, it shall be forever." Deuteronomy 32:4; Ecclesiastes 3:14. When there shall be a **restitution of all things**, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, **will still be a day of rest and rejoicing**. Heaven and earth will unite in praise, as "from one Sabbath to another" (Isaiah 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb." DA, pp. 769, 770*



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #26

Other Structural Matters in Revelation

Revelation 3:21: Two points of time

- Jesus sits with His Father on the throne
- Seven seals
- We sit with Jesus on His throne

Revelation 8:3-5: Two points of time

- Intercession at the altar
- Seven trumpets
- Censer thrown down

Revelation 11:18: Introduction to the last half of Revelation

- Revelation 12-14: The Nations were angry
- Revelation 15-19: Your wrath has come
- Revelation 20:4, 11: The time to judge the dead
- Revelation 19:11-21; 22:12: The time to reward your servants
- Revelation 20:14, 15: Destroy those who destroy the earth

Revelation 11:19: Three points of time

- Most holy place opened in heaven
- The judgment in heaven
- Thunder, lightning, earthquake, hail (Revelation 16:18, 21)

The Structure of Revelation 12

Stage #1: War against the Jesus:

- Verses 1-5: Enmity against the child (from birth till the ascension)
- Verses 7-12: Victory at the cross and celebration upon the ascension

Stage #2: War against the woman:

- Verse 6: Enmity against the woman
- Verses 13-16: Enmity against the woman amplified

Stage #3: War against the Seed's remnant:

- Verses 17: Enmity against the remnant
- Chapter 13: Enmity against the remnant amplified

Structural Matters Relating to Revelation 13-19

- Revelation 13:1-10: The 1260 years (beast rules for 42 months)
- Revelation 13:11-18: Final Crisis (beast resurrects)
- Revelation 14:1-5: Climax to chapter 13 (144,000 victorious on Mt. Zion)
- Revelation 14:6-13: Three angels message (seal or mark)
- Revelation 14:14-18: Conclusion of the judgment (all sealed or marked)
- Revelation 14:19, 20: Final crisis of the 144,000 sealed ones
- Revelation 15:1 Intro to verses 5-8
- Revelation 15:2-4: Climax to chapter 14: Victory of the 144,000 who were sealed and refused the mark of the beast and his image
- Revelation 15:2-4: Climax to chapter 14
- Revelation 15:5-8: Close of probation and release of plague angels
- Revelation 16: Plagues poured out in order
- Revelation 16:12-16: Sixth plague
- Revelation 16:15: Interlude in the sixth plague
- Revelation 17:1, 2: Amplification of sixth plague of Revelation 16:12-16 (center of focus is the woman)
- Revelation 17:3-17: Religious collapse of the harlot
- Revelation 17:18: Conclusion of chapter 17 and bridge to chapter 18
- Revelation 18:1-5: Interlude between Revelation 17 and 18:6ff
- Revelation 18:6-24: Political and economic collapse of Babylon (center of focus is the city)
- Revelation 19:1-10: Climax before the second coming
- Revelation 19:11-21: Victory of Christ over the threefold divisions of Babylon (second coming)

Four Prophetic Outlines in Revelation 20

- View of Satan and the Earth (20:1-3)
- View of the Righteous (20:4-10)
- View of the Wicked (20:11-21:1)
- Life in the City (21:2-8)

THE STRUCTURE OF THE GREAT CONTROVERSY AND EARLY WRITINGS AS COMPARED TO DANIEL 11 AND REVELATION

Prepared by Pastor Stephen Bohr – SecretsUnsealed.org

EVENT	EARLY WRITINGS	GREAT CONTROVERSY (1911)	DANIEL 11	REVELATION
1. The Period of Papal Supremacy	p. 210-228	p. 49-264	11:31-39	11:3-6; 12:6,13; 13:1-9
2. The fall of the Papacy (deadly wound)		p. 265-288	11:40a	11:7-13; 13:10
3. The rise and the role of the United States as a helpful power (Three angels' messages preached)	p. 229-258	p. 289-432	11:34	12:15-16;13:11a; 10:1-11; 14:6-12
4. Papacy overwhelms the USA. The image of the Beast helps the deadly wound heal through the preaching of false doctrine.	p. 259-268	p. 433-562	11:40b	13:11b
5. The Papacy conquers the world aided by the United States		p. 563-602	11:41-43	13:3, 12-18
6. The great shaking as the Papacy overwhelms the world	p. 269-273	p. 464, 602, 608	11:41	14:14-18
7. The loud cry of the Third Angel. Thousands escape to Zion	p. 273-279	p. 603-612	11:44a	18:1-5; 14:6-12
8. Wrath which results from the loud cry	p. 279	p. 607	11:44b	12:17; 14:18-20 (Joel 3)
9. Michael stand up – begins to reign. Close of Probation	p. 279-282	p. 613	12:1a	15:1-8
10. Time of Jacob's Trouble – first four plagues fall	p. 282-285	p. 613-634	12:1b	16:1-9
11. Death Decree against God's people in Jerusalem (church)	p. 282-283	p. 635	11:45a	16:4-6; 12-16; 13:15
12. God's people delivered – all who are written in the book	p. 285-288	p. 635-652	12:1c	16:17-21
13. Babylon comes to her end with none to help	p. 289-290	p. 636, 654-656	11:45b	16:12; 17:16,17; 18:1-24
14. Second Coming. Resurrection and eternal glory of the saved	p. 287ff	p. 637ff	12:2, 3	19:11-21; 20:4

Note: In order to comprehend why some events are missing in Early Writings, it's necessary to realize that the Great Controversy (1911) is Ellen White's fullest description of final events. Early Writings (1858) and Spirit of Prophecy, vol. 4 (1884) are the precursors of the fuller description in Great Controversy.

THE PARALLEL THEME OF DANIEL 11:31 - 12:3, AND REVELATION 13 AND 17

**Document prepared by Pastor Stephen P. Bohr
Fresno Central Seventh-day Adventist Church**

THE FIVE STAGES OF DANIEL 11:31 - 12:3

1. Daniel 11:31-39: The period of the 1260 year papal supremacy.
2. Daniel 11:40a: The deadly wound administered by France.
3. Daniel 11:40b-45a: The deadly wound is healed.
4. Daniel 11:45b: The deadly wound and final condemnation of the King of the North.
5. Daniel 12:1-3: Liberation, resurrection, and eternal glory.

THE FIVE STAGES OF REVELATION 13:1-18, AND CHAPTERS 16-19

1. Revelation 13:1-9: The period of the 1260 year papal supremacy.
2. Revelation 13:10: The deadly wound administered by France at the time of the end. (See also, Revelation 13:3,12,14).
3. Revelation 3:11-18: The deadly wound is healed.
4. Revelation 16-18: The deadly wound and the final condemnation of Babylon.
5. Revelation 19:11-21; 21-22: Liberation, resurrection, and eternal glory.

FOUR PROPHETIC OUTLINES OF DANIEL

Prophetic Outline	Daniel 2:36-45	Daniel 7:1-14	Daniel 8:1-14	Daniel 11:2-12:3
Work of Christ	KING	JUDGE	PRIEST	GOEL/DELIVERER
BABYLON	Head of <u>Gold</u>	<u>Lion</u> with Eagle's Wings	There is no symbol for Babylon because the vision (<u>hazon</u>) of the 2,300 days begins in the period of Medo-Persia.	There is no mention of Babylon. The theme of this vision is the 2,300 days which begin in the time of the Persian kingdom.
MEDO-PERSIA	Breast and Arms of <u>Silver</u>	<u>Bear</u> Higher on one side than on the other. The bear has three ribs in its mouth.	A <u>Ram</u> comes from the east. The ram has two horns one of which is higher than the other. It conquers in three directions of the compass.	The four kings of <u>Persia</u> are: Cyrus, Darius I, Xerxes, Artaxerxes I, who gave the decree which begins the 2,300 days (11:2).
GREECE	Belly of <u>Bronze</u>	Leopard which has four heads and four wings and moves rapidly over the earth.	A He-Goat comes from the west so quickly he does not touch the ground. After the great horn is uprooted, four take its place.	The powerful king is Alexander the Great. When Alexander died, his kingdom was divided into four. At this state, the King of the North is <u>Greece</u> (11:3-15).
POLITICAL ROME	Legs of <u>Iron</u>	A Dragon Beast which has ten horns and devours with teeth of iron and tramples on everything it finds in its path.	From one of the four horns arises a Little Horn which grows horizontally toward the south, the east and the <u>abominous land</u> .	A power arose which broke the Prince of the Covenant. Political Rome crucified Jesus, the Prince of the Covenant (11:16-22).
RELIGIOUS ROME	Feet of <u>Iron</u> and <u>Clay</u>	A Little Horn arises among the ten horns. This horn uproots three of the ten, speaks blasphemies, and persecutes the saints.	The Little Horn then grows vertically even unto heaven. It takes away the work of the sanctuary and tramples upon the prince and people of the sanctuary.	The King of the North grows phenomenally until he conquers the whole world. The king of the North is the <u>Papacy</u> (11:23-39).
INVESTIGATIVE JUDGMENT	Supernatural <u>Stone</u> Cut from Mt. Zion	Thrones are set up and the Ancient of Days sits down. The books are opened in order to give a verdict in favor of the saints.	The Sanctuary is <u>Cleansed</u> (Leviticus 16), justified, vindicated, restored to its rightful state. The little horn receives a verdict against it.	The King of the North receives a deadly wound. The wound is healed. The horn is judged by <u>Michael</u> standing up (11:40-12:1).
ETERNAL KINGDOM	<u>Mount Zion</u>	The <u>Son of Man</u> receives the eternal kingdom and rules forever with the saints.	The <u>Eternal Kingdom</u> is not mentioned because Daniel 8 speaks of the beginning and process of the judgment which does not end until Chapter 12 and verse 1.	The saints receive their <u>reward</u> at the resurrection and will shine forever. Here the little book of Daniel 8-12 is completed (12:2-3).

THE STRUCTURE OF DANIEL 1-7

Chapter 1: Introduction

2

7

Chain Prophecies

3

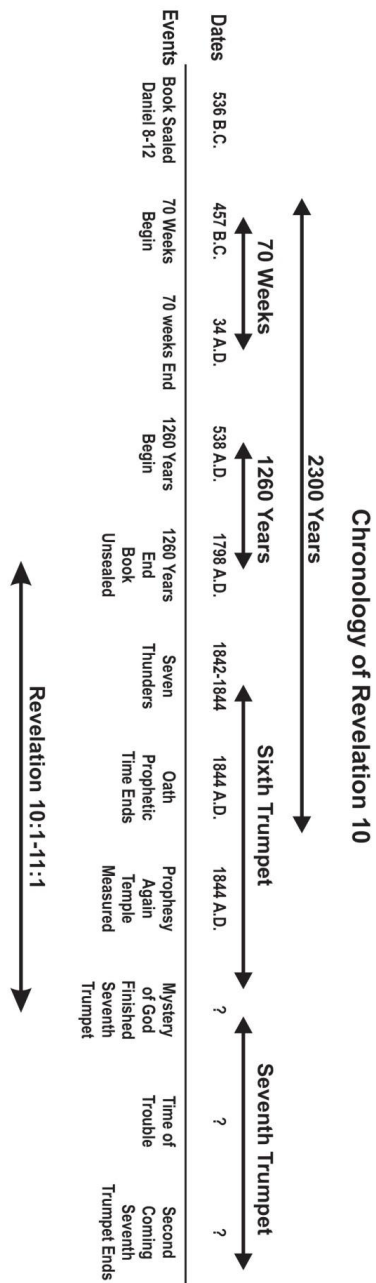
6

Crisis Over Worship and Obedience

4

5

Fall of Babylon and Its Leaders



The Literary Structure of Revelation 12-22

Chapter

Second Coming

∞
New
Earth
21:9-22:21

21: 2-8						21: 2-8	After	Life with God
20: 11-15; 21: 1						20: 11	20: 12	20: 13 - 21: 1
						Beginning	During	After
20: 4-10						20: 4	20: 5-6	20: 7-10
						Beginning	During	After
20: 1-3						20: 1-2	20: 3a	20: 3b
						Beginning	During	After
19						19: 11-21	Seventh Plague	
18						18: 1-5	18: 6-24	19: 1-10
						Flashback	Plagues	Climax Mt. Zion
17						17: 1-18	Sixth and Seventh Plagues	Political/Economic Perspective
							←	Religious/Political Perspective
16						16: 1-21	Seven Last Plagues	
15						15: 1, 5-8	Close of probation; Time of Trouble	
14						14: 6-17	Three angels' messages gather God's Remnant	15: 2-4
							14: 18-20	14: 1-5
13						13: 1-2	13: 3-10	13: 11-18
						Lion, Bear, Leopard	Imperial Rome	13: 19
12						12: 1-2	12: 3-5, 10-12	12: 6, 13-15
						Old Testament	Imperial Rome	12: 16
?						1875-4 BC	4 BC - 31 AD	538-1798 AD
								1798 AD
								1833 AD FF
								?

Similarities between Daniel 11-12 & Revelation 17-22

Five Stages	Comparison Items	Daniel 11:31-12:3	Revelation 17 - 22
Stage 1: 1260 yrs. of Papal Supremacy. (Dan. 11:31-39/Rev. 13:1-9)	1260 yrs. of Papal supremacy	The power WAS . (Dan. 11:31-39)	The power WAS . (Rev. 13:1-9)
Stage 2: Papacy Receives Deadly Wound by France. (Dan. 11:40a /Rev. 13:10 - cf. Rev. 13:3, 12, 14)	The French Revolution gave a deadly wound to the Papacy	The power for a time WAS NOT . (Dan. 11 : 40a)	The power WAS NOT . (Rev. 11; 13:3, 10, 12, 14)
Stage 3: Papacy's Deadly Wound is Healed. (Dan 11:40b-45a)	Papal power resurrected	The power will resurrect to life again - WILL BE . (Dan. 11 :40b-45) (Dan. 11:45)	The power WILL BE again when it resurrects to a new Power. (Rev. 13:11-18)
	The last power	The last power is the KING OF THE NORTH. The KING OF THE NORTH IS BABYLON . (Jer. 25:9; 47:2)	The last power is BABYLON . (Rev. 17:5)
	Last power overwhelms and floods earth	The invasion of the King of the North is compared to an overwhelming FLOOD . (Dan. 11:40)	Babylon sits on the FLOODWATERS of the great river Euphrates which seeks to overwhelm the world. (Rev. 17: 15; 16:12)
	Armies & ships of last power	The King of the North invades with armies and many ships . (Dan. 11:40)	Babylon invades the world with armies and many ships . (Rev. 19: 19; 16:12, 14; 18:17, 19)
	A group escapes last power	There is a group that escapes from Babylon, the King of the North (Those that escape are the blood brothers of Jacob). (Dan. 11:41)	There is a group that escapes from Babylon when God makes the call to do so (These are sons of God and our brothers and sisters from other churches who are sincere in their faith). Rev. 18: 4
	Riches of last power	The King of the North is rich in gold, silver and precious things. (Dan. 11:43)	The power of Revelation 17 is full of gold, silver and precious stones. (Rev. 17:4)
	Tiding from North and East	Tidings from North & East alarm the King of the North. (Dan. 11:44)	Tidings from the North (Heaven) alarm Babylon (Rev. 18:1, 4). This message about the sealing comes from the East (Rev. 7:1, 2). The message about the seal is the Sabbath message.
	Last power tries to destroy God's people	The King of the North goes forth to destroy may of the saints of God when the tidings alarm him. (Dan. 11:44)	Babylon in the final days is full of the blood of the saints. (Rev. 18:20, 24; 17:6)
	Death Decree	The King of the North places himself in a strategic position to the West of Jerusalem to give final blow to those inside (This is the death decree). (Dan. 11:45)	Babylon is on symbolic Mount Megiddo to the West of Jerusalem (church) with the intent ion of annihilating the remnant inside the holy city (see analogous case of Isaiah 8:7-8). This is the period of the death decree . (Rev. 16:12, 14)
	Last power comes to end with no help	The King of the North comes to his end with none to help him. (Dan. 11:45b)	Babylon uses the kings, the merchants and the masses. But these three will take away their support from Babylon. The kings (Rev. 17:16), the masses (Rev. 16:12) and the merchants (Rev. 18:8, 9, 11, 14, 15, 17, 19) will make her naked, burn her with fire, hate her and desolate her. The word "desolate" means to leave alone , to abandon.
Stage 4: The deadly wound and final condemnation of the King of the North/Babylon. (Dan. 11:45b / Rev. chapters 16-18)			
Stage 5: Liberation, resurrection, and eternal glory. (Dan. 12:1-3 / Rev. 19:11-21; chapters 21-22)	Christ defends His people	Michael stands up to defend His remnant people. (Dan. 12: 1)	Christ will arise to defend His remnant people. (Rev. 17:14; 19:11-21)
	Eternal Joy for the Redeemed	The eternal joy of the redeemed. Resurrection. (Dan. 12:3)	The eternal joy of the redeemed. (Rev. 21-22) Resurrection. (Rev. 20:4)

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➡ (#26 did not finish “The Literary Structure of Revelation 12-22” chart above.)

FINISHED with “The Literary Structure of Revelation 12-22” chart at Session #27 at 34:30 – Pastor Bohr then follows the notes of presentation #27 just after 34:30 until the end of the 27th session. He then goes into session #28 notes in session #28.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #26 - Continued Literary Matters Relating to the Trumpets

Textual Location of the Three Woes

Revelation 8:12: Describes the end of the fourth trumpet (period of papal dominion).

Revelation 8:13: After the fourth trumpet has passed, **three woes** are announced.

Revelation 9:1-11: The events of the fifth trumpet are the first woe (French Revolution).

Revelation 9:12: When the events of the fifth trumpet conclude we are told that the first woe has come to an end.

Revelation 9:13-21: The sixth trumpet is described but when it concludes in verse 21 there is no reference to the second woe passing (this seems to suggest that chapters 10 and 11 will have more to say about the period of the sixth trumpet).

Revelation 10:1-11:13: This passage will further amplify certain aspects of the periods of the fourth, fifth and sixth trumpets:

- **Revelation 11:2-6** takes us back to period of the 1260 years (538-1798: the fourth trumpet).
- **Revelation 11:7-10** describes the French Revolution when the two witnesses were killed (1793-1797: the fifth trumpet and the first woe).
- **Revelation 11:11-12** describes the resurrection of the two witnesses after the French Revolution. They no longer testify in sackcloth but rather enjoy great power and prestige. This miraculous resurrection of the Bible not only describes the establishment of multiple Bible societies in the aftermath of the French Revolution. It also portrays the great Advent Awakening in the renewed study of Bible prophecy because the little book of Daniel was opened at the time of the end and knowledge of prophecy increased.

- **Revelation 11:13** introduces the **two groups** that will exist in the end time: (1) the **enemies** of the two witnesses (who have been identified in the previous context as the Gentiles and the beast from the bottomless pit). The word 'enemies' is used only twice in Revelation and both references are in chapter 11:5, 12. In the first instance the enemies persecuted the two witnesses during the 1260 years while in the second they killed the two witnesses at the end of the same period) and (2) the **remnant** who fear God and give glory to Him, a clear literary link to the three angels' messages (Revelation 14:7; Luke 7:16; Acts 2:43; Acts 13:16; 19:17, 18; II Corinthians 7:1; Revelation 11:18; 15:4).
- **Revelation 11:14**: After the resurrection of the Bible and the mention of the enemies and the remnant we are told that the **second woe is past**.
- The sixth trumpet is to be understood as the **negative side** (the perspective of the enemies) of end time events while Revelation 10 should be seen as the **positive side** (the perspective of the remnant) of the same time period. Expressed another way, the sixth trumpet describes the attitude and experience of the enemies of the two witnesses in the end time while Revelation 10 describes the attitude and experience of the faithful remnant during the same period.
- The sixth trumpet carries us from 1844 all the way to the close of probation when the mystery of God is finished (Revelation 10:7). We know this because the seventh trumpet describes the close of probation and Jesus taking over the kingdoms of the world.
- **Revelation 12** provides a recapitulation and further amplification of the periods of the fourth, fifth and sixth trumpets.

This chapter begins with the 1260 year period (the fourth trumpet)

- The chapter continues with the period when the earth helped the woman (the period during which the deadly wound is kept in place by the civil powers of the world).
- The chapter ends up by describing the same two groups that were briefly introduced in Revelation 11:13: the enemies and the remnant.
- The **remnant** of the woman's seed (the remnant of Jesus) keeps the commandments of God while the other group (the enemies) manifests the wrath of the dragon against those who keep them (Revelation 12:17).
- Revelation 12:17 is a further description of the period of the sixth trumpet.
- **Revelation 13** provides a further amplification of the fourth, fifth and sixth trumpets:

Revelation 13:1-8 provides a description of the 1260 years (the fourth trumpet) when the beast persecuted the saints of the Most High (notably described as 42 months thus linking it with Revelation 11:2).

Revelation 13:9 portrays the deadly wound that was given to the papacy with the sword beginning in 1793 and culminating in 1798 (the fifth trumpet and the first woe).

Revelation 13:11-18 then describes the end time conflict between those who worship the beast and his image and receive his mark (the enemies) and those who receive the

seal of God (those who fear God and give Him glory, the 144,000 of Revelation 14:1-5 who are in contrast to the apostate worshipers in the previous chapter). This is the period of the sixth trumpet that will culminate in the second woe.

Revelation 14:

In **Revelation 14:6-13**, the fourth and fifth trumpets have faded from view. The emphasis now will fall upon the message that will be proclaimed by the remnant.

That is to say, Revelation 14:6-13 takes us back to the time when the first angel's message began to be proclaimed to the world (in the 1830's and early 1840's) after the fifth trumpet and fifth woe ended in 1798.

This is the period when the two witnesses resurrected and no longer gave their testimony in sackcloth.

The sixth trumpet polarizes the world into two groups: those who have the seal of God and those who receive the mark of the beast (Revelation 14:9-11) ending with the two groups (the enemies and the remnant) once again in Revelation 14:9-11.

When the two groups have been gathered, the seventh trumpet sounds and the mystery of God is finished. This is described in Revelation 14:14-20 where both the harvest and the grapes of the earth are ripe. The remnant is to be found in spiritual Jerusalem while outside the city are the enemies who are intent on destroying the remnant (Revelation 14:18-20; see the background of Joel 3).

Notably, the negative side of this is shown in Revelation 16:14 where three counterfeit angels go to the kings of the earth and the whole world to gather them in apostasy against God for a final battle against God's people! Thus the sixth trumpet (Revelation 9:13-21) describes the gathering of the wicked forces against God's people and Revelation 10 and 14:6-13 describes the gathering of God's people by the three angels' messages.

Understanding the Location of Revelation 11:19

Revelation 11:19 (first part): The temple opens in 1844 and the sixth trumpet begins the gathering of the righteous and the wicked.

Revelation 11:19 (second part); 15:5-8: The temple closes and the seven plagues fall culminating with the seventh plague where the same phenomena of Revelation 11:19 are described: Voices, thunder, lightning, a great earthquake and great hail.

Revelation 11:19 is not to be understood as the conclusion of chapter 11 but rather as the introduction to chapters 12-14. In other words, Revelation 11:19 brings us back to the same climax as Revelation 11:1 did in chapter ten. Thus Revelation 11:1 speaks about the beginning

of the judgment in heaven after the great disappointment and Revelation 11:19 reaches the same climax again. Notice the following sequence of events in Revelation 11:

- The beginning of the investigative judgment in 1844 (Revelation 11:1).
- The persecution of the two witnesses for 42 months or 1260 days (Revelation 11:2-6) Revelation 11:1 presents the climax of the judgment and then verses 2-6 go back in time to the 1260 years. This proves that my translation of Revelation 11:1 was correct. The measuring of the temple comes after the 1260 years.
- The conclusion of the 42 months with the French Revolution and the deadly wound (Revelation 11:7-13).
- In the aftermath of the French Revolution there is a remnant that fears God and gives glory to Him (Revelation 11:13). This is actually the prolepsis of the climax that will be reached again in Revelation 14:6, 7.
- The close of the investigative judgment and Christ takes over the kingdom (11:15-18).
- Revelation 11:19: Takes us back to the point of time of Revelation 11:1 and then Revelation 12, 13 backtracks to the 1260 years to provide a framework for the beginning of the judgment in Revelation 14:6, 7.

Structural Matters Relating to Revelation 11:19-15:8

- The beginning of the investigative judgment in 1844 introduces a new cycle. Revelation 11:19 begins in the very same place as Revelation 11:1.
- "As foretold in the Scriptures, the ministration of Christ in the most holy place began at the termination of the prophetic days in 1844. To this time apply the words of the Revelator, *"The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament."* [REV. 11:19] *The ark of God's testament is in the second apartment of the sanctuary. As Christ entered there, to minister in the sinner's behalf, the inner temple was opened, and the ark of God was brought to view. To those who by faith beheld the Savior in his work of intercession, God's majesty and power were revealed. As the train of his glory filled the temple, light from the holy of holies was shed upon his waiting people on the earth."* 4SP, p. 273
- "In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," the holy of holies was opened only upon the great day of atonement, the typical day of judgment, set apart for the cleansing of the sanctuary. Therefore the announcement, *"The temple of God was opened in heaven, and there was seen in his temple the ark of his testament,"* **points to the opening of the most holy place of the heavenly sanctuary, at the end of the twenty-three hundred days,--in 1844,--as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as he entered upon his ministry in the most holy place, beheld the ark of the testament."** RH, November 9, 1905

- It is important to realize that the introductory scene of Revelation 11:19 presents two moments of time: When the temple opens and later on when there is thunder and lightning.
- Revelation 11:19 depicts the beginning of the judgment and Revelation 15:5-8 describes its close.
- Between Revelation 11:19 and 15:5-8 the central focus falls upon the events that transpired between the beginning and the ending of the judgment.
- Of course Revelation 12 and 13 provide reference points previous to 1844.
- Revelation 12:1-5, 7-12 describes the dragon's persecution of Jesus and the victory of Jesus during this period.
- After briefly mentioning the beasts of Daniel 7, Revelation 13 begins with the moment that pagan Rome (the dragon) handed off the baton to Papal Rome (the beast). Clearly both Revelation 12 and Revelation 13 begin with pagan Rome.
- Revelation 12:6, 13-15 describes the papal persecution during the 1260 years, a period of respite when the earth helps the woman (12:16) and climaxes with the final persecution against God's people (Revelation 12:17).
- After describing the handing off of the baton from pagan to papal Rome, Revelation 13:3-8 describes the 42 months of persecution against the saints. It then mentions a period of respite while the beast recovers from a deadly wound (Revelation 13:9, 10). The chapter climaxes with a portrayal of the final persecution of God's remnant (13:11-18).
- Revelation 14:1-5 describes those who are victorious in the final conflict.
- Revelation 14:6-12 has the messages that warn about the beginning of the judgment and to beware of the powers that will play important roles in the end time crisis.
- At the conclusion of the three messages the whole world will have been divided into two groups (Revelation 14:14-18).
- As the wicked gather around the city to destroy God's people, Jesus and his angels come to trample the winepress (Revelation 14:19, 20).
- In Revelation 15:2-4 God's people stand victorious again at the end of the vision.
- Revelation 15:5-8 portrays the moment when the door of probation will close and the plagues will be poured out.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #26 – Continued

**Pivotal Texts in Revelation Intros,
Bridges, Foretastes and Flashbacks**

Revelation is a tricky book. It is filled with intros, bridges, foretastes, flashbacks. Though it follows the order of the Hebrew sanctuary the various passages were not written in strict chronological order.

The literary structure of Daniel and Revelation constitutes the skeleton that holds the books together. It is vitally important to understand how the various parts of the book were put together under the guidance of the Holy Spirit. Not understanding the literary structure has led students to misplace events in the flow of prophetic time.

For example, a lack of understanding of the literary structure has led some Seventh-day Adventist scholars to extract the trumpets from their legitimate historical context and to project them into the future. The literary structure is to Daniel and Revelation what the skeleton is to the body. It is illegitimate to take the trumpets out of the holy place context and put them into a most holy place context at the end of time. To extract the trumpets from their legitimate holy place context and place them in the future is like taking the skull and placing it where the hip bone should be!

It is vitally important to realize that the book of Revelation follows the precise order of events of Jesus as He moves through the Hebrew sanctuary.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”
Class Session #26 – Continued
Literary Matters Relating to Revelation’s
Seven Churches

The Importance of the Seven Churches

The seven churches of Revelation 2-3 represent seven consecutive stages of the history of the Christian church from the days of the apostles till the end of time:

“The names of the seven churches are symbolic of the church in different periods of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the word.” AA, p. 585

The Seven Churches

- **Ephesus:** The apostolic church
- **Smyrna:** Persecution during the period of imperial Rome
- **Pergamum:** Paganism penetrates the Christian church in the times of Constantine
- **Thyatira:** The church becomes a harlot during the period of papal supremacy
- **Sardis:** The church refuses to advance under Protestantism
- **Philadelphia:** The church before which is placed the open door to the most holy place
- **Laodicea:** The church of the judgment

But the seven churches not only represent seven consecutive stages of church history. They also provide the historical framework for the rest of the book. That is to say, the seven churches provide the historical sequence within which the events of the rest of the book of Revelation find their proper place. Let’s take as an example, the churches of Thyatira, Sardis, Philadelphia and Laodicea.

At Closer Look at the Church of Thyatira

Revelation 2:20-23

*“Nevertheless I have a few things against you, because you **[the church of Thyatira]** allow that woman **Jezebel [the beast of Revelation 13 and harlot of Revelation 17]**, who calls herself a prophetess, to teach and seduce My servants to commit **sexual immorality [fornication, union of Church and state]** and eat things sacrificed to **idols [idolatry]**. And I gave her **time [1260 years]** to repent of her sexual immorality **[fornication]**, and she **did not repent**. Indeed I will cast her into a **sickbed [the deadly wound]**, and those who commit adultery with her into **great tribulation [the French Revolution]**, unless they repent of their deeds. I will **kill her children [the apostate Protestant churches]** with death, and all the churches **[all seven of them]** shall know that I am He who **searches** the minds and hearts **[the investigative judgment]**. And I will give to each one of you **according to your Works [the moment when the reward is given to the harlot and her lovers]**.”*

Revelation 3:1-6: The period of the Protestant Reformation when the Protestant churches that were born from Roman Catholicism became stagnant by refusing to restore all of the truth

Revelation 3:7-12: The church of the Great Advent Movement who is invited to enter through the open door into the most holy place

Revelation 3:14-21: The church of the judgment in the most holy place



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #26 - Continued

The Literary Flow of Revelation 14-22

Revelation 13:2: Pagan Rome hands the baton to Papal Rome.

Revelation 13:3-8: Papal Rome rules for 42 months.

Revelation 13:9, 10: Papal Rome receives a deadly wound.

Revelation 13:11: The rise of the United States to power.

Revelation 13:12-18: The end time crisis over the beast, his image, his mark and the number of his name.

Revelation 14:1-5: The remnant who was victorious over the beast, his image, his mark and the number of his name.

Revelation 14:6-13: The message that the Remnant proclaimed to the world which divided the world into two groups, those who have the Seal of God and those who have the mark of the beast.

Revelation 14:14-18: The final separation of the righteous living from the unrighteous living in the heavenly judgment.

Revelation 14:19, 20: The final crisis for God’s people and their deliverance by the heavenly armies.

Revelation 15:2-4: The 144,000 living saints stand victorious on the heavenly Zion.

Revelation 15:5-8: Begins a new series by going back to the moment when probation closes.

Revelation 16: The order of the seven last plagues after the close of probation.

Revelation 17, 18: Amplification of the plagues # 6 and 7.

Revelation 19:1-10: God's people stand victorious in heaven.

Revelation 19:11-21: Amplification of the seventh plague.

Revelation 20:1-21:8: Millennial events.

Revelation 21:9-22:5: The blessings of the future life.

Revelation 22:6-21: Epilogue to the book.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy” **Class Session #26 – Continued**

Parallels between Revelation 4, 5, 7, 19

Personages:

<u>Revelation 4</u>	<u>Revelation 5</u>	<u>Revelation 7</u>	<u>Revelation 19</u>
Father (4:2)	Father (5:1)	Father (7:10)	God (19:4)
24 Elders (4:4)	24 Elders (5:6)	24 Elders (7:11)	Elders (19:4)
4 Living Creatures (4:6-7)	4 Living Creatures (5:6)	4 Living Creatures (7:11)	Creatures (19:4)
Seven Spirits (4:5)	Seven Spirits (5:6)	Work finished	Work finished
	Lamb (5:6)	Lamb (7:10, 17)	Lamb (19:7, 9)
	Angelic Hosts (5:11)	Angels (7:11)	Angels (19:6)
		Great multitude (7:9)	Great Multitude (19:1, 6)

Words of Explanation:

It will be noticed that in Revelation 4 the Father, the elders, the four living creatures and the seven Spirits are present. In Revelation 5, the angelic hosts and the Lamb are added but the seven Spirits are sent to the earth. Finally, in Revelation 7 and 19 the great multitude of the redeemed join the scene. A careful analysis of the hymns reveals that in chapter 4 the motivation for singing is creation. In chapter 5 the motivation is redemption. But in chapters 7 and 19 the motivation is deliverance in the final crisis. This can be seen in Revelation 7:10 where salvation from annihilation in the great tribulation is the motivation and in Revelation 19:1-2 where God’s people have been delivered from the great harlot and are rejoicing because the marriage of the Lamb has come. Songs by the elders, the four living creatures have faded from view and now the redeemed are the singers.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #27

The Literary Structure of Revelation 11:15-19

Revelation 11:15-17: The seventh trumpet (close of probation and second coming):

*“Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world **have become** the kingdoms of our Lord and of His Christ, and He **shall** reign forever and ever!” And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, saying: “We give You thanks, O Lord God Almighty, the One who is and who was and who is to come, because You **have taken** Your great power and reigned.”*

Revelation 11:18: This is a **pivotal verse** in the book of Revelation. It actually is the **introduction** to the second half of the book. There are **five events** in this verse that provide a broad summary of the rest of the book of Revelation:

- “The **nations** were angry” (Revelation 12:1-16 sets the stage for Revelation 12:17)
- “Your **wrath** has come” (The seven last plagues in Revelation 15-18)
- “And the time of the dead, that they should be **judged**” (Revelation 20:4, 12)
- “And that You should **reward** Your servants the prophets and the saints, and those who fear Your name, small and great” (Revelation 20:4, 5; 22:11, 12)
- “And should **destroy** those who destroy the earth” (Revelation 20:7-9, 14, 15; 21:7, 8)

A significant statement:

*“At the commencement of the holy Sabbath, January 5, 1849, we engaged in prayer with Brother Belden's family at Rocky Hill, Connecticut, and the Holy Ghost fell upon us. I was taken off in vision to the most holy place, where I saw **Jesus still interceding** for Israel. On the bottom of His garment was a bell and a pomegranate. Then I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the **wrath of God could not come** until Jesus **had finished His work** in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep*

*silence no longer, but **pour out His wrath** on those who have rejected His truth. I saw that the **anger of the nations**, the **wrath of God**, and the **time to judge the dead** were **separate and distinct, one following the other**, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are **now getting angry**, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.” EW, p. 36*

This statement makes several things clear:

- The events of Revelation 11:18 are **distinct** one from another and transpire in **chronological sequence**.
- The **increasing anger** of the nations will occur during probationary time.
- The wrath of God takes place **after the close** of probationary time.
- The time to judge the dead **comes after** the wrath of God is poured out.
- The historical occasion of Revelation 11:19 (out of sequence with the 7th trumpet).



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #27 – Continued

Understanding the Location of Revelation 11:19

Revelation 11:19 (first part): The temple opens in 1844 and the sixth trumpet begins the gathering of the righteous and the wicked.

Revelation 11:19 (second part); 15:5-8: The temple closes and the seven plagues fall culminating with the seventh plague where the same phenomena of Revelation 11:19 are described: Voices, thunder, lightning, a great earthquake and great hail.

Revelation 11:19 is not to be understood as the conclusion of chapter 11 but rather as the introduction to chapters 12-14. In other words, Revelation 11:19 brings us back to the same climax as Revelation 11:1 did in chapter ten. Thus Revelation 11:1 speaks about the beginning of the judgment in heaven after the great disappointment and Revelation 11:19 reaches the same climax again. Notice the following sequence of events in Revelation 11:

- The beginning of the investigative judgment in 1844 (Revelation 11:1).
- The persecution of the two witnesses for 42 months or 1260 days (Revelation 11:2-6) Revelation 11:1 presents the climax of the judgment and then verses 2-6 go back in time to the 1260 years. This proves that my translation of Revelation 11:1 was correct. The measuring of the temple comes after the 1260 years.
- The conclusion of the 42 months with the French Revolution and the deadly wound (Revelation 11:7-13).
- In the aftermath of the French Revolution there is a remnant that fears God and gives glory to Him (Revelation 11:13). This is actually the prolepsis of the climax that will be reached again in Revelation 14:6, 7.
- The close of the investigative judgment and Christ takes over the kingdom (11:15-18).
- Revelation 11:19: Takes us back to the point of time of Revelation 11:1 and then Revelation 12, 13 backtracks to the 1260 years to provide a framework for the beginning of the judgment in Revelation 14:6, 7.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #27 – Continued

Structural Matters Relating to Revelation 11:19-15:8

The beginning of the investigative judgment in 1844 introduces a new cycle in the book of Revelation. Revelation 11:19 begins in the very same place that Revelation 11:1 began.

Whenever Ellen White quotes Revelation 11:19 she applies it to the opening of the Most Holy Place on October 22, 1844:

“As foretold in the Scriptures, the ministration of Christ in the most holy place began at the termination of the prophetic days in 1844. To this time apply the words of the Revelator, “*The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament.*” [REV. 11:19] *The ark of God's testament is in the second apartment of the sanctuary. As Christ entered there, to minister in the sinner's behalf, the inner temple was opened, and the ark of God was brought to view. To those who by faith beheld the Savior in his work of intercession, God's majesty and power were revealed. As the train of his glory filled the temple, light from the holy of holies was shed upon his waiting people on the earth.*” 4SP, p. 273

“*In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," the holy of holies was opened only upon the great day of atonement, the typical day of judgment, set apart for the cleansing of the sanctuary. Therefore the announcement, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament," points to the opening of the most holy place of the heavenly sanctuary, at the end of the twenty-three hundred days,--in 1844,--as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as he entered upon his ministry in the most holy place, beheld the ark of the testament.*” RH, November 9, 1905

Things to Remember as you Study Revelation 11:19

It is important to realize that the introductory scene of Revelation 11:19 contains two points of time: The first is when the heavenly temple opens and the second is when the temple closes and there is thunder and lightning.

Revelation 11:19 depicts the beginning of the judgment in heaven and Revelation 15:5-8 describes its close.

Between Revelation 11:19 and 15:5-8 (Revelation 12, 13 and 14) the central focus falls upon the events that transpired between the beginning and the ending points of the judgment. Of course Revelation 12 and 13 provide reference points previous to 1844.

Notice the following sequence of Events in Revelation 12-15:

Revelation 12:1-5, 7-12 describes the dragon's persecution against Jesus at His birth and how Jesus gained the victory and ascended to His Father's throne.

After briefly mentioning the beasts of Daniel 7, Revelation 13 begins with the moment that pagan Rome (the dragon) handed off the baton to Papal Rome (the beast). Clearly both Revelation 12 and Revelation 13 begin with pagan Rome.

Revelation 12:6, 13-15 describes the papal persecution during the 1260 years, a period of respite when the earth helps the woman (12:16) and climaxes with the final persecution against God's people (Revelation 12:17).

After describing the handing off of the baton from pagan to papal Rome, Revelation 13:3-8 describes the 42 months of persecution against the saints. It then mentions a period of respite while the beast recovers from a deadly wound (Revelation 13:9, 10). The chapter climaxes with a portrayal of the final persecution of God's remnant (13:11-18).

Revelation 14:1-5 describes those who are victorious in the final conflict.

Revelation 14:6-12 has the messages that warn about the beginning of the judgment and to beware of the powers that will play important roles in the end time crisis.

At the conclusion of the three messages the whole world will have been divided into two groups (Revelation 14:14-18).

As the wicked gather around the city to destroy God's people, Jesus and his angels come to trample the winepress (Revelation 14:19, 20).

In Revelation 15:2-4 God's people stand victorious again at the end of the vision.

Revelation 15:5-8 portrays the moment when the door of probation will close and the plagues will be poured out.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #28

Principle #13: All the books of the Bible meet and end in Revelation

All the books of the Bible meet, end, and find their fullest explanation in the **book of Revelation**. The book of Revelation is the grand finale of the redemption story! For example, let’s take a look at Genesis 3:15 and its relationship to Revelation 12.

Revelation is a Hebrew book written in Greek. It is saturated with Old Testament allusions. In fact, there are more than **one thousand** allusions to the Old Testament in the book of Revelation. These references include words, concepts, phrases, sentences, verses and even the thematic order of entire chapters. It must be borne in mind that the Jewish language is spiritualized and applied to the Christian church. Revelation is a book for the church, not for literal Israel. Revelation keeps the same Old Testament terminology but gives the language a spiritual, not a literal significance.

Revelation is like a **gigantic jigsaw puzzle** which has thousands of pieces. When these pieces are properly assembled, there is a beautiful mosaic of truth. It is like a majestic symphony which unites the entire Bible in a beautiful musical masterpiece!

“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation.” AA, p. 585

It is important to remember that the book of Revelation sometimes takes a **solitary symbol** from the Old Testament to encourage us to study the **entire context** where the symbol appears. Thus, if we find Elijah terminology in Revelation we are to study the **entire story of Elijah**. If **Balaam** is mentioned we must study the entire story of Balaam.

Examples of the link between the Bible and the book of Revelation:

- Genesis 1-3: Eden lost; Revelation 20-22: Eden restored
- Revelation 14:6, 7 (Ecclesiastes 12:13, 14)
- Revelation 7:1: Sealing of God’s people (Ezekiel 9:1-6; 20:12, 20; Jeremiah 17:19-27)
- Revelation 7:1; 8:7 (Psalm 1:3; Numbers 24:5-7; Jeremiah 17:7, 8; Psalm 92:12-14; PP 450)

“Above all other trees, the cedar of Lebanon is distinguished for its strength, its firmness, its undecaying vigor; and this is used **as a symbol** of those whose life is “hid with Christ in God.” Colossians 3:3. Says the

Scripture, "The righteous . . . shall grow like a cedar" Psalm 92:12. The divine hand has exalted the cedar as **king over the forest**. "The fir trees were not like his boughs, and the chestnut trees were not like his branches" (Ezekiel 31:8); nor any tree in the garden of God. The cedar is repeatedly employed as an emblem of royalty, and its use in Scripture **to represent the righteous** shows how Heaven regards those who do the will of God."

- Isaiah 34:1-8: A literal judgment on literal Edom. This judgment is universalized in Revelation 14:10, 11
- Zechariah 12:10: "Every eye will see him" applied locally to literal Israel in Zechariah 12:10 it universalized in Revelation 1:7 and Matthew 24:30
- Revelation 14:20; 19:15: Winepress (Isaiah 63:1-5; Jeremiah 25:30-38; Joel 3)
- Revelation 14:8: Babylon (Genesis 11; Jeremiah 50, 51; Daniel 3)
- Revelation 1:8: Alpha and Omega (Isaiah 41:4; Revelation 21:6; 22:13)
- Revelation 14:14: Son of Man (Daniel 7:13, 14)
- Revelation 6:13-7:4: Preparation (Joel 2:11-17; Isaiah 33:12-16; Psalm 15)
- Revelation 17:15: Waters (Isaiah 17:12, 13; Habakkuk 3:15, 16)
- Revelation 17:1-5: Harlot (Jeremiah chapters 16 and 23)
- Revelation 12:3: Ten horns (Daniel 7; Revelation 13:1; Revelation 17:5)
- Revelation 22:10-12: (Zephaniah 2:1-3)
- Revelation 2:14: Balaam (Numbers 22-25)
- Revelation 3:7: Key of David (Isaiah 22:22)
- Revelation 20:1-3: Millennium (Isaiah 24:21-23; Jeremiah 4:19-27)
- Revelation 20:8, 9: Gog and Magog (Ezekiel 38, 39)
- Revelation 11:1 Measuring the Temple (Ezekiel 40:3-42:20; Zechariah 2:1)
- Revelation 16:13: Threefold Alliance (I Kings 17, 18; Mark 6:14-18; Revelation 12, 13)
- Revelation 7:9: Innumerable multitude (Genesis 12:1-3)
- Revelation 12:1: Sun (Revelation 1:16; Malachi 4:1-3; Psalm 84:11; Luke 1:78; Revelation 16:12)
- Revelation 12:1-6: Woman (Jeremiah 6:2; Ephesians 5:25)
- Revelation 22:16: Morning Star (Numbers 24:17)
- Revelation 7:1-4: Sealing (Ezekiel 9:1-6; Ezekiel 20:12, 20). Make reference to the material comparing the sealing in Ezekiel with the sealing in Revelation
- Revelation 6:1-8 (Zechariah 6:1-8)
- Revelation 13:13: Fire from heaven (Acts 2:1-3; 1 Kings 18:38, 39)
- Revelation 21:1 (Isaiah 65:17; 66:22; II Peter 3:10, 13)
- Revelation 13:18 (I Kings 10:14; Daniel 3:1)
- Revelation 2:20: Jezebel (I Kings 17, 18; Revelation 17:1-5)
- Revelation 2:20: Time to repent (Daniel 7:25; Revelation 12:14; 11:2, 3; 13:5)
- Revelation 16:12-16: Drying up of the Euphrates, the kings from the east (Daniel 5, Isaiah 41, 45; Jeremiah 50, 51; Isaiah 14:12-14)
- Revelation 12:9: Ancient serpent (Isaiah 14:12-14; Genesis 3:15)
- Revelation 14:14-20 (Joel 2, 3)
- Revelation 12:14: Eagles' wings (Psalm 91:4; Exodus 19:4; Malachi 4:1, 2; Deuteronomy 32:11)
- Revelation 13:1-10: The beast (Daniel 7)

- Revelation 11:4: Olive trees (Zechariah 4:1-6)
- Revelation 10:8-11: Small book eaten (Ezekiel 3:1-4)
- Revelation 1:12-20: The seven candlesticks (Exodus 25:37; 37:23; Zechariah 4:2)
- Revelation 8:11: Star named wormwood (Isaiah 14:12-15)
- Revelation 19:15: Two edged sword (Psalm 2:9; Isaiah 11:4; Hebrews 4:12, 13)
- Revelation 8:8: Burning mountain (Jeremiah 51:25)
- Revelation 22:14: (Genesis 3:22-24, the entire context explains the correct translation)
- Revelation 2:7; 3:12: New name (experience of Jacob, Isaiah 62:2; 65:15; Revelation 14:1-5)
- Revelation 2:17: Hidden Manna (Psalm 78:24; Exodus 16; John 6:49-51)
- Revelation 11:8: Sodom (Genesis 13, 19)
- Revelation 4:6, 8: Seraphim (Isaiah 6:1-3)
- Revelation 4:3: Rainbow (Genesis 9:8-17; Ezekiel 1:28)
- Revelation 5:6: Lamb (Isaiah 53, sanctuary service etc.)
- Revelation 5:5: Lion of the tribe of Judah (Genesis 49:9, 10; Isaiah 11:1, 10—the lion is a saving lion who protects its cubs but the lion can also be a destroying lion—Isaiah 25:30)
- Revelation 11:8: Egypt (Exodus 5:2)
- Revelation 3:5: Book of Life (Daniel 12:1; Isaiah 4:2, 3; Exodus 32:32; Psalm 69:28; Luke 10:20; Philippians 4:3)
- Revelation 4-5: 24 elders (Job 1, 2; Isaiah 24:23)
- Revelation 5:5 (Genesis 49:9, 10; Isaiah 11:1, 10)
- Revelation 12:7: Michael (Daniel 10:13; 12:1; Jude 9; I Thessalonians 4:13-17)
- Revelation 14:13: Special resurrection (Daniel 12:12)
- Revelation 16:17ff; Revelation 6:14-17: Great earthquake (Joel 3; Haggai 2:6-9, 21-23)
- Revelation 13:14: Image of the beast (Daniel 3)
- Revelation 15:2-4: Song of Moses and the Lamb (Exodus 15 and context)
- **Revelation 8:1**: Silence in heaven (Habakkuk 2:20; Zechariah 2:13; Zephaniah 1:7)

*"Before His presence 'all faces are turned into paleness;' upon the rejecters of God's mercy falls the terror of eternal despair. 'The heart melteth and the knees smite together . . . and the faces of them all gather blackness.' Jeremiah 30:6; Nahum 2:10. The righteous cry with trembling: **"Who shall be able to stand?"** The angels' song is hushed, and there is **a period of awful silence**. Then the voice of Jesus is heard, saying: "My grace is sufficient for you." The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher and sing again as they draw still nearer to the earth." GC, p. 641*

The book of Revelation is a book couched in Hebrew language. But this Jewish language is **spiritualized** and **universalized** in the book of Revelation.

When the book of Revelation mentions one symbol or name from the Old Testament we must look at the **entire Old Testament context** where that symbol or name is used. The single symbol is frequently employed by John not to be considered by itself but rather to whet our appetite to study the entire Old Testament context where the symbol or word is used. For example: Elijah, Euphrates, Jezebel, Balaam, Song of Moses and the Lamb, etc.

Principle #14: Learn how to use the Spirit of Prophecy in relationship with the Bible:

Learn to use the **writings of Ellen G. White** properly in the interpretation of Bible prophecy. Many times Ellen White does not quote verses but when we examine the sequence of events we know that she is interpreting a Biblical passage.

Three examples:

- The **twenty-four elders** (DA, pp. 833-835)
- **Daniel 11:40-12:3** (GC, pp. 603-638)
- The **last three plagues** of Revelation (GC, pp. 635, 636)



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #28 - Continued

Ellen White and the

Study of Prophecy - The 24 Elders

Hints on how to use Ellen White

Look in the Ellen White Scripture index to see if she has any comments on the particular verse or passage that you are studying.

Do a ‘word search’ to see if she alludes to the language of the particular verse or passage that you are studying.

If she does not quote the particular verses that you are studying, check and see if she quotes any verses in the surrounding context of the verses or passage.

Look for thematic parallels between the Bible passage and Ellen White’s writings.

Ellen White Identifies the 24 Elders

In the last three pages of The Desire of Ages 833-835, Ellen White describes the expectancy of the heavenly beings as they anticipate the ascension of Jesus and the exuberant joy they experience as He enters the gates of the New Jerusalem. I have added some of my own comments in brackets to help identify the various beings that are present:

“All heaven was waiting to welcome the Savior to the celestial courts. As He ascended, He led the way, and the multitude of captives [notice that when Jesus arrives in heaven with the captives, the 24 elders are already there] set free at His resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train.

As they drew near to the city of God, the challenge is given by the escorting angels:

"Lift up your heads, O ye gates;

And be ye lift up, ye everlasting doors;

And the King of glory shall come in."

Joyfully the waiting sentinels respond:

"Who is this King of glory?"

This they say, not because they know not who He is, but because they would hear the answer of exalted praise:

"The Lord strong and mighty,

The Lord mighty in battle!

Lift up your heads, O ye gates;

Even lift them up, ye everlasting doors;

And the King of glory shall come in."

Again is heard the challenge, "Who is this King of glory?" for the angels never weary of hearing His name exalted. The escorting angels make reply:

"The Lord of hosts;

He is the King of glory." Ps. 24:7-10.

Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music.

There is the throne [Revelation 4:2], and around it the rainbow of promise [Revelation 4:3]. There are cherubim and seraphim [Revelation 4:6-8]. The [1] commanders of the angel hosts, [2] the sons of God, [3] the representatives of the unfallen worlds [Revelation 4:4] are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion—all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King.

But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father [the one seated on the throne]. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails [the lamb as though it had been slain]. He points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming [the representatives of the worlds were already there when He presented the wave sheaf]. He approaches the Father [the one seated on the throne], with whom there is joy over one sinner that repents; who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, "It is finished," He addressed the Father. The compact had been fully carried out. Now He declares: Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, "I will that they also, whom

Thou hast given Me, be with Me where I am." [The sealed book will reveal who will inherit with Jesus] John 19:30; 17:24

The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are "accepted in the Beloved." Eph. 1:6. Before the heavenly angels and the representatives of unfallen worlds [notice how the two groups are distinguished], they are declared justified. Where He is, there His church shall be. "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:10. The Father's arms encircle His Son, and the word is given, "Let all the angels of God worship Him." Heb. 1:6.

*With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of life. The angel host prostrate themselves before Him, while the glad shout fills all the courts of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." **Rev. 5:12.***

*Songs of triumph mingle with the music from angel harps, till heaven seems to overflow with joy and praise. Love has conquered. The lost is found. Heaven rings with voices in lofty strains proclaiming: "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." **Rev. 5:13.**"*

A careful study of the Spirit of Prophecy clearly indicates that the sons of God are the commanders of the angel hosts and the representatives of the worlds that never sinned. Writing about those who were present to welcome Christ upon His ascension, Ellen White remarks:

*"The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds [Revelation 4:4], are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion,--all are there to **welcome** the Redeemer."*

Three Separate Groups?

Some have wondered whether Ellen White is referring to three separate groups when she wrote about the [1] 'the commanders of the angel hosts, [2] the sons of God and [3] the representatives of the unfallen worlds'. In fact at a recent GYC event when I stated that these three phrases are three different ways of referring to the same group, someone who believes in the traditional view that the 24 elders are those who resurrected with Jesus, less than kindly challenged me on it.

At the moment I did not have an example handy to prove my point but upon further research I found that Ellen White used this type of sentence construction in other places to describe the same thing in three different ways. Notice the following two examples:

"Revival signifies a renewal of spiritual life, a quickenings of the powers of mind and heart, a resurrection from the spiritual death." Christian Service, p. 42

If it is obvious that in this quotation Ellen White expresses the same idea three times with the words renewal, quickening and resurrection being synonymous.

In another example Ellen White describes the union of the hosts of wickedness at the end of time:

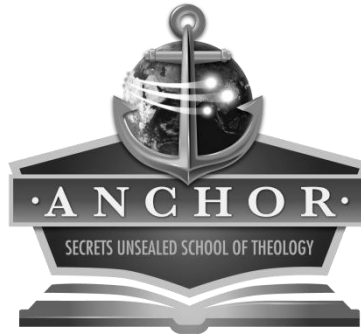
*“There will be a universal **bond of union**, one great **harmony**, a **confederacy** of Satan's forces.” 3SM 392*

Here Ellen White employs three synonymous expressions to describe the final union of the world against the remnant. ‘Bond of union,’ ‘harmony’ and ‘confederacy’ describe the same reality in three different ways.

A third example will suffice. In describing the life that resides in Jesus, Ellen White uses three synonymous words in succession:

“In Christ is life, original, unborrowed, underived.” DA, p. 530

It is quite obvious that each of the three words ‘original, unborrowed, underived’ are synonymous and refer to the same reality.



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #29

The Battle of Armageddon: The Importance of Literary Structure in the Study of Typology How Ellen White Interprets Biblical Typology

Tips for the Study of Armageddon

- Look for the pattern or the broader picture and how the pieces fit together. Don't merely look for events but rather for the sequence or order of events. For example, when you find Elijah passages in Scripture study the entire Elijah story.
- Learn the Old Testament story well because it is the foundation for the typological application.
- Don't assume that Ellen White will quote the verses or even necessarily use their language.
- Learn to ask questions about the passage. For example, I asked the question: Why does Revelation 15 say that the 144,000 will sing the Song of Moses and the Lamb? What will the final deliverance have to do with Moses? Is it possible that the final deliverance will follow the same pattern as the deliverance of Israel at the Exodus?

Introduction

The book of Revelation describes seven devastating plagues that will fall upon planet earth after the door of human probation closes (Revelation 15:5-8). These plagues will to a great degree return the earth to the condition that it was in before creation week—without form and void and in darkness (Jeremiah 4:19-27). In the present study I would like us to study the final three of these plagues.

We will study this subject from three different perspectives and look for parallels in the thematic structure: (1) Revelation 16:10-21; (2) Exodus 14 and 15 and (3) the book GC, pp. 635-637:

Model #1: The Last Three Plagues of Revelation 16:10-21

The Fifth Plague

Revelation 16:10, 11: Central theme: Darkness on the kingdom of the beast and sores and gnawing the tongue

“Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain. They blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds.”

Important details about the fifth plague:

- The beast under the sixth plague is the same as the beast of **Revelation 13** and the little horn of **Daniel 7** that spoke blasphemies against the Most High, persecuted the saints of the Most High, thought it could change times and law and ruled for 1260 years. The beast is a symbol of the Roman Catholic Papacy.
- The throne is the center of government where the beast rules from. This plague falls on the governing authority of the beast. His center of power is in Vatican City within the confines of the ancient city of Rome.
- The kingdom over which the beast rules is worldwide:
- **Revelation 13:3**: *“And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.”*
- **Revelation 13:7**: *“It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation.”*
- **Revelation 17:1, 2**: *“Then one of the seven angels who had the seven bowls came and talked with me, saying to me, “Come, I will show you the judgment of the great harlot who sits on many waters, 2 with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.”*
- **Revelation 17:15**: *“Then he said to me: “The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.”*
- Notice in these texts that there is a clear distinction between the ruling authority of the beast and his kingdom:
- The darkness that afflicts the throne of the beast is supernatural and global.
- When the darkness falls upon the throne of the beast system, its members gnaw their tongues in pain and God sends them a panic that will lead them to kill one another with the weapons they intended on using to destroy God’s people:
- **Zachariah 14:12, 13**: *“And this shall be the plague with which the LORD will strike all the people who fought against Jerusalem. Their flesh shall dissolve while they stand on their feet, their eyes shall dissolve in their sockets, and their tongues shall dissolve in their mouths. It shall come to pass in that day that a great panic from the LORD will be*

among them. Everyone will seize the hand of his neighbor, and raise his hand against his neighbor's hand."

- Those upon whom this plague falls are beyond repentance because probation has closed.

The Sixth Plague

Revelation 16:12-16: Central themes: Waters of the Euphrates dries up thus preparing the way for the arrival of the **Kings from the East**:

"Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared."

Important Questions about the sixth plague

1. What is represented by the great river Euphrates? (hint: Isaiah 8:7, 8; 17:12, 13)
2. What is meant by the drying up of its waters?
3. Who are the kings from the east ('the rising sun') and how is the way prepared for their arrival?

The Old Testament background

In order to answer these questions we must study the story of the fall of ancient Babylon. The story is found in Daniel 5, Jeremiah 50 and 51 and Isaiah 41 and the descriptions given by the historians Xenophon and Herodotus

- The Euphrates river was the greatest asset of Babylon and also its greatest potential liability.
- Babylon was practicing idolatry and false worship and drinking wine the night of its fall.
- Cyrus came with his armies from the north and from the east.
- He dried up the riverbed of the Euphrates by diverting it to the channels that had been built outside the city.
- Cyrus and his armies entered the city and Babylon fell.
- God's people were delivered to go back to Jerusalem.

This entire scenario is applied symbolically and globally in Revelation chapter 17.

Questions about Revelation 17:

1. Which of the seven angels speaks to John in Revelation 17:1?
2. What does a harlot represent in Scripture (Ezekiel chapters 16 and 23)?
3. What does prophecy mean when it says that she fornicates with the kings of the earth?
4. What is the name of the harlot woman?
5. What are the waters upon which the harlot sits?
6. What will the kings end up doing to the harlot?

Revelation 17:1, 2: The harlot woman sits on many waters:

“Then one of the seven angels [which one?] who had the seven bowls came and talked with me, saying to me: ‘Come, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.’”

Revelation 17:5: Name of the woman is Babylon:

*“And on her forehead a name was written: MYSTERY, **BABYLON THE GREAT**, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.”*

Revelation 17:15: The waters represent the kingdom of the harlot because she sits on them like the beast sits on the throne:

“Then he said to me, “The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.”

Revelation 17:16: The kings will hate the harlot and make her desolate, naked and burn her with fire:

“And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire.”

The Seventh Plague

Revelation 16:17-21: The central themes of the seventh plague are God’s voice saying “it is done” followed by an earthquake, thunder, lightning, terrific precipitation and the disappearance of mountain ranges and islands:

“Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, “It is done!” And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. Then every island fled away, and the mountains were not found. 21 And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.”

Model #2: The Background of Exodus 14, 15

The fall of Babylon in the days of Belshazzar is the in the background of the fifth, sixth and seventh plagues. But I want to suggest that there is another story in the Old Testament that also stands in the background—the story of the Exodus of Israel from Egypt.

The Captivity and Flight

- Israel was in bondage in Egypt.
- Each plague that God poured out upon Egypt enraged Pharaoh against God's people.
- God said to Pharaoh "Let my people go".
- The captivity was made more difficult when Israel attempted to keep the Sabbath.
- When God's people came out of Egypt the crescendo of Pharaoh's rage reached its climax.

Shut in and no Escape

- After God's people came out of Egypt Pharaoh proclaimed a death decree against them.
- Exodus 14:5: Pharaoh came against Israel with all of his military strength.
- Exodus 14:3: Israel was shut in at the edge of the Red Sea and there appeared to be no escape.

The Fifth Plague: Darkness

- Exodus 14:19, 20: When all appeared to be lost, darkness afflicted the hosts of the Egyptians but a noon day light surrounded God's people.

The Sixth Plague: The waters of the Red Sea were dried up or divided to allow a way of escape for God's people. The waters then slew the Egyptians

- Exodus 14:21: The waters were divided or dried up.
- Exodus 14:26-28: The angry waters slew the Egyptians.

The Seventh Plague: Natural Calamities

- Psalm 77:16-20: When Israel was delivered there was thundering, lightning, an earthquake and torrential precipitation.
- Exodus 14:23-25: A great panic fell upon the Egyptians.
- Exodus 14:17, 18: Israel did nothing to deliver themselves, the glory was all for the LORD.
- Pharaoh came to realize that in fighting the people of God he was fighting the God of the people. The protecting care of God must be understood with a covenant context. When God's people keep the covenant of obedience to the Lord, the Lord protects them from annihilation!
- When Saul of Tarsus persecuted the church he was persecuting the Lord.
- Matthew 25: What we do to Jesus' brethren we are doing to Him.
- The covenant relationship between the Lord and His people is illustrated by the relationship between a Suzerain and his vassal, a shepherd and his sheep, the head and the body and the husband and his wife.

The Victory Song

After God gained the victory for Israel over Pharaoh and his armies they sang the Song of Moses (Exodus 15)

Model #3: The Perspective of Ellen G. White

Ellen White's Methodology

As is frequently her custom, Ellen White does not quote the verses for the fifth and sixth plagues but she interprets the symbols in matter of fact language and follows the same literary sequence.

Let's notice an example from Revelation 4 and 5: This chapter contains several symbols:

- One on the throne (not identified by name).
- Four living creatures (presented in symbolic terms).
- 24 elders (symbolic language).
- Seven lamps (symbolic language).
- Lamb as though it had been slain (symbolic language).
- In The Desire of Ages, pp. 833-835 Ellen White interprets the symbolic language of Revelation 4 and 5 without actually quoting the specific verses:
- The one on the throne is the God the Father.
- The four living creatures are cherubim and seraphim.
- The 24 elders are the representatives of the worlds that never sinned.
- The seven lamps of fire represent the Holy Spirit.
- The Lamb as though it had been slain is Jesus Christ.

Notice another example from Daniel 11:40-45. Ellen White never quotes these verses or even alludes to the language in them. Yet, as I have shown in another place, she comments on this passage in The Great Controversy with luxury of detail. Let's notice now how Ellen White interprets the fifth, sixth and seventh plagues in matter of fact language without actually quoting the verses. I have added explanatory remarks in brackets:

The Fifth and Sixth Plagues in The Great Controversy, p. 635:

"When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction [similar to Pharaoh who gathers his armies to attack Israel]. As the time appointed in the decree [Revelation 13:15; Esther 3:8] draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof."

The people of God--some in prison cells, some hidden in solitary retreats in the forests and the mountains--still plead for divine protection [like Israel did at the edge of the Red Sea], while in every quarter companies of armed men, urged on by hosts of evil angels are preparing for the work of death [Pharaoh and his armies come and there is no escape]. It is now, in the hour of utmost extremity that the God of Israel [notice the allusion to ancient Israel] will interpose for the deliverance of His chosen.

With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush [the Euphrates is at flood stage: See the meaning of the word rush in Isaiah 17:12, 13 and 8:7, 8] upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth [the fifth plague of darkness]. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company [light for God's people]. The angry multitudes [symbolically represented as the 'waters' upon which the harlot sits] are suddenly arrested [the waters of the Euphrates are dried up]. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness. . .

In the next chapter ('The Desolation of the earth') Ellen White comes back to describe this climactic moment of the sixth plague but adds some very important details:

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers [who are the leaders of the harlot and her daughters]. Unfaithful pastors have prophesied smooth things [this is why the fifth plague afflicts the tongue]; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes [the waters of the Red Sea and the Euphrates] are filled with fury [they withdraw their support and then avalanche themselves against the apostate system]. "We are lost!" they cry, "and you are the cause of our ruin;" and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies [Zechariah 14:12, 13 is fulfilled when the swords turn upon the religious leaders]. Everywhere there is strife and bloodshed." GC, pp. 655, 656

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbor and his hand shall rise up against the hand of his neighbor." Zechariah 14:12, 13. In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth-

-priests, rulers, and people, rich and poor, high and low. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jeremiah 25:33." GC, p. 657

At the bottom of page 636 and top of 637 Ellen White comments on the seventh plague:

*"In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: **"It is done."**" Revelation 16:17.*

*That voice **shakes the heavens and the earth**. There is a **mighty earthquake**, "such as was not since men were upon the earth, so mighty an earthquake, and so great" Verses 17, 18. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. **Mountain chains** are sinking. Inhabited **islands disappear**. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." **Great hailstones**, every one "about the weight of a talent," are doing their work of destruction." Verses 19, 21*

The Victory Song

In The Great Controversy, pp. 648, 649 explains that the 144,000 will sing the **Song of Moses and the Lamb**, the song of their deliverance from end time spiritual Babylon.

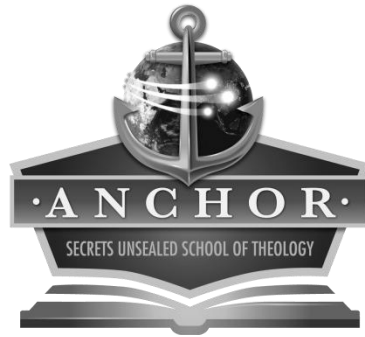
The Litmus Test

Final question: What will determine **whose side** you are on in this great battle?

Revelation 16:15: "Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments lest he walk naked and they see his shame."

Revelation 3:18-19: "I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see."

Revelation 22:10-15: "And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand. He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." "And behold, I am coming quickly, and My reward is with Me, to give to everyone according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last." Blessed are those who do His commandments that they may have the right to the tree of life, and may enter through the gates into the city. But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie."



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #29 - Continued

The Song of Moses

Revelation 15:2, 3: What does Moses have to do with the final deliverance of God’s end time remnant? **Principle:** The book of Revelation many times **throws out hints** that encourage us to study the entire Old Testament context of a story. The events that occurred before the Song of Moses was sung, must serve as types for events that will occur before the final remnant sings the Song of the Lamb:

*“And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. They sing the **song of Moses**, the servant of God, and the **song of the Lamb**, saying: “Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints!”*

Exodus 2:23-25: God’s people were in **bondage** in **Egypt** serving Pharaoh. God wanted Israel to serve Him but first it was necessary to **deliver them** from service to Pharaoh:

*“Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the **bondage**, and they cried out; and their cry came up to God because of the **bondage**. So God heard their groaning, and God remembered **His covenant** with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God acknowledged them.”*

Ezekiel 29:3 KJV: Pharaoh is symbolically described as the **great dragon**. Thus Israel was in bondage to the dragon:

*“Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the **great dragon** that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.”*

Exodus 4:10-11, 15: Moses had to learn the lesson of humility before God could use him. It was necessary for him to spend forty years in the wilderness to unlearn what he had learned in Egypt:

"While Moses was living in retirement, the Lord sent his angels to especially instruct him in regard to the future. Here he learned more fully the great lesson of self-control and humility. He kept the flocks of Jethro; and while he was performing his humble duties as a shepherd, God was preparing him to become a spiritual shepherd of his sheep, even of his people Israel. He had been fully qualified as a general, to stand at the head of armies; and now the Lord would have him learn the duties, and perform the offices, of a faithful shepherd of his people, to tenderly care for his erring, straying sheep." Spirit of Prophecy, volume 1, p. 168

Exodus 4:11, 12: Moses used the excuse that he could not speak but God promised to give him the words to speak:

"Then Moses said to the LORD, "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue." So the LORD said to him, "Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the LORD? Now therefore, go, and I will be with your mouth and teach you what you shall say."

Exodus 8:1 (also 5:1; 7:16; 9:1): God called upon Pharaoh to let His people go so they could serve and worship Him:

"And the LORD spoke to Moses, "Go to Pharaoh and say to him, 'Thus says the LORD: "Let My people go, that they may serve Me."

God performed powerful miracles through Moses. Satan also performed counterfeit miracles to fasten the apostates in his camp.

Exodus 5:4, 5: Moses wanted to take Israel to celebrate the Sabbath and as a result Sabbath observance became well-nigh impossible:

"Then the king of Egypt said to them, "Moses and Aaron, why do you take the people from their work? Get back to your labor." And Pharaoh said, "Look, the people of the land are many now, and you make them rest [shabbat] from their labor!"

"In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors." PP, p. 258

The observance of the Sabbath by Israel enraged Pharaoh and made the bondage of God's people all the more bitter.

God poured out plagues upon the Egyptians to persuade them to let His people God. Pharaoh did **not repent** at the plagues (in Revelation we are told that the wicked did **not repent** when the plagues fell). The calamities in nature led to **hardened the wicked** against God's people. Each plague **increased the rage**. They felt that **God's people were to blame** for the upheaval in nature.

Exodus 10:28, 29: Pharaoh told Moses that he would longer see his **face**:

*"Then Pharaoh said to him, "Get away from me! Take heed to yourself and see **my face no more**! For in the day you see my face you shall die!" And Moses said, "You have spoken well. I will never see your face again."*

Psalms 27:9, 10: Hiding the face is a sign of being **forsaken by God**:

*"Do not **hide Your face** from me; do not turn Your servant away in anger; you have been my help; do not leave me nor forsake me, O God of my salvation. When my father and my mother forsake me, Then the LORD will take care of me."*

Exodus 12:7, 13: The homes of the faithful Israelites were **sealed** with a **sign of protection**:

*"And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Now the blood shall be **a sign** for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall **not be on you to destroy you** when I strike the land of Egypt."*

Exodus 13:21, 22: God **led** and **protected** Israel in their exodus by a **pillar of fire**. The LORD was in the pillar of fire (**Exodus 14:19, 24**: The Angel is the LORD; just like in **Daniel 3:25, 28**):

*"And the LORD went before them by day in a **pillar of cloud** to lead the way, and by night in a **pillar of fire** to give them light, so as to go by day and night. He did not take away the pillar of cloud by day or the pillar of fire by night from before the people."*

Exodus 14:3: Pharaoh gave a **death decree** against God's people and Israel appeared to be shut in with no way of escape. The **location** of the crossing was at the west end of the **Gulf of Akaba**:

*"For Pharaoh will say of the children of Israel, 'They are bewildered by the land; the wilderness has **closed them in**.'"*

Exodus 14:5-9: Pharaoh was filled with **wrath** because Israel has **left his service in Egypt** so he prepared his armies for battle against God's people. There was **no human way to escape**. The case of Israel appeared hopeless—they were **defenseless**!

*"Now it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned **against the people**; and they said, "Why have we done this, that we have **let Israel go** from serving us?" So he made ready his chariot and took his people with him. Also, he took **six hundred choice chariots**, and **all** the chariots of Egypt with captains over every one of them. 8 And the LORD **hardened the heart** of Pharaoh King of Egypt and he **pursued** the*

children of Israel; and the children of Israel went out with boldness. So the Egyptians pursued them, all the horses and chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Baal Zephon.”

Ellen White describes the plight of God’s people as the armies of the Egyptians marched against them from the west:

“The Hebrews were encamped beside the sea, whose waters presented a seemingly impassable barrier before them [on the east side], while on the south a rugged mountain obstructed their further progress.” PP, pp. 283, 284

Exodus 14:10: A horrendous time of trouble ensued and God’s people cried out to the Lord in anguish for deliverance:

“And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the LORD.”

Exodus 14:13, 14: Moses sought to encourage the people by assuring them that the Lord would fight on their behalf. They needed to be still and see the salvation of the LORD—this is righteousness by faith at its best!

“And Moses said to the people, “Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The LORD will fight for you, and you shall hold your peace.”

Exodus 14:16: The rod of Moses, a symbol of judgment upon the Egyptians, divided or dried up the waters:

“But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea.”

Exodus 14:16, 21: The waters dried up or were divided to prepare the way for the escape of God’s people. Up to this point the waters were an obstacle or menace to God’s people. As long as the waters were united there was no escape for God’s people:

“But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea. Then Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided.”

Exodus 14:19, 20: When the Egyptians were about to pounce upon God’s people, darkness fell upon the camp of Egyptians but in God’s camp there was glorious light!

“And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them. So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night.”

"But now, as the Egyptian host approached them expecting to make them an easy prey, the cloudy column rose majestically into the heavens, passed over the Israelites, and descended between them and the armies of Egypt. A wall of darkness interposed between the pursued and their pursuers. The Egyptians could no longer discern the camp of the Hebrews, and were forced to halt. But as the darkness of night deepened, the wall of cloud became a great light to the Hebrews, flooding the entire encampment with the radiance of day." PP, pp. 286, 287

Exodus 14:24, 25: God took the battlefield on behalf of Israel. The Egyptians became confused. In fighting the people of God, the Egyptians were fighting the God of the people:

"Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the LORD fights for them against the Egyptians."

Exodus 14:25-31: At sunrise, the waters were dried up or divided and now became inimical to the Egyptians. God dried the waters up and God turned them against the Egyptians:

"Then the LORD said to Moses, "Stretch out your hand over the sea that the waters may come back upon the Egyptians, on their chariots, and on their horsemen." And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left. So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses."

Psalms 77:15-20: When the waters dried up a way was prepared for God's people to be delivered. The parting of the Red Sea was accompanied by thunder, lightning, an earthquake and torrential precipitation:

"You have with Your arm redeemed Your people, the sons of Jacob and Joseph. The waters saw You, O God; the waters saw You, they were afraid; the depths also trembled. The clouds poured out water; the skies sent out a sound; your arrows also flashed about. The voice of Your thunder was in the whirlwind; the lightnings lit up the world; the earth trembled and shook. Your way was in the sea, your path in the great waters, and Your footsteps were not known. You led Your people like a flock by the hand of Moses and Aaron."

Exodus 14:24, 27: Destruction came at the rising sun:

"Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. And

Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea."

Exodus 14:28: Not one of their enemies remained:

"Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained."

Exodus 15:1-18: The people then sang the **Song of Moses**:

"Then Moses and the children of Israel sang this song to the LORD, and spoke, saying: 'I will sing to the LORD for He has triumphed gloriously! The horse and its rider He has thrown into the sea! " The LORD is my strength and song and He has become my salvation; He is my God, and I will praise Him; my father's God, and I will exalt Him. The LORD is a man of war; the LORD is His name. Pharaoh's chariots and his army He has cast into the sea; his chosen captains also are drowned in the Red Sea. The depths have covered them; they sank to the bottom like a stone. "Your right hand, O LORD, has become glorious in power; your right hand, O LORD, has dashed the enemy in pieces. And in the greatness of Your excellence You have overthrown those who rose against You; You sent forth Your wrath; it **consumed** them like stubble. And with the blast of Your nostrils the waters were gathered together; the floods stood upright like a heap; the depths congealed in the heart of the sea. The enemy said, 'I will pursue, I will overtake, I will divide the spoil; my desire shall be satisfied on them. I will draw my sword, my hand shall destroy them.' You blew with Your wind, the sea covered them; they sank like lead in the mighty waters. Who is like You, O LORD, among the gods? Who is like You, glorious in holiness, fearful in praises, doing wonders? You stretched out Your right hand; the earth swallowed them. You in Your mercy have led forth The people whom You have redeemed; You have guided them in Your strength To Your holy habitation. "The people will hear and be afraid; sorrow will take hold of the inhabitants of Philistia. Then the chiefs of Edom will be dismayed; the mighty men of Moab, trembling will take hold of them; all the inhabitants of Canaan will melt away. Fear and dread will fall on them; by the greatness of Your arm They will be as still as a stone, till Your people pass over, O LORD, till the people pass over Whom You have purchased."

Exodus 15:17, 18: God then took Israel to the Mount of His inheritance where He would reign over them forever and ever:

"You will bring them in and plant them In the mountain of Your inheritance, in the place, O LORD, which You have made For Your own dwelling, the sanctuary, O LORD, which Your hands have established. The LORD shall reign forever and ever."

Psalms 15:1-5: Notice the characteristics of those who will dwell on God's holy hill:

"LORD, who may abide in Your tabernacle? Who may dwell in Your holy hill? He who walks uprightly, and works righteousness, and speaks the truth in his heart; He who does not backbite with his tongue, nor does evil to his neighbor, nor does he take up a reproach against

his friend; In whose eyes a vile person is despised, but he honors those who fear the LORD; he who swears to his own hurt and does not change; he who does not put out his money at usury, nor does he take a bribe against the innocent. He who does these things shall never be moved.”



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #29 – Continued

The Song of the Lamb

Review of the Song of Moses

Revelation 15:2, 3 explains that God’s people will sing the Song of Moses and the Lamb. The question is: What does Moses have to do with the final deliverance of God’s people? Answer must be that the final liberation of God’s people at the end of the time of trouble will bear some resemblance to the deliverance of Israel from Egypt in the days of Moses. The book of Revelation frequently uses phrases from the Old Testament that should lead us to study the entire Old Testament story where these phrases appear.

Exodus 2:23-25: God’s people were in bondage serving Pharaoh. God wanted Israel to serve Him but in order for this to happen He had to deliver them from service to Pharaoh.

Ezekiel 29:3 KJV: The dragon oppressed them

Exodus 4:10-11, 15: Before Moses could call God’s people out of bondage he needed to learn the lesson of humility and dependence upon God. He had to go to the desert for 40 years to unlearn what he had learned in Egypt and to learn from the sheep how to lead God’s people.

Exodus 4:11, 12: God promised to put words in the mouth of Moses.

Exodus 8:1 (also 5:1; 7:16; 9:1): Moses commanded Pharaoh to let Israel go so they could serve and worship the LORD.

God performed powerful miracles through Moses and Satan also performed counterfeit miracles to fasten the enemies of God’s people in his camp.

Exodus 5:4, 5: Moses wanted Israel to keep the Sabbath. This call to Sabbath observance enraged Pharaoh and made its observance extremely difficult. The desire to keep the Sabbath made the bondage of God’s people all the more bitter.

The Egyptians did not repent at the plagues. The calamities in nature hardened the heart of Pharaoh and the wicked against God's people. Each plague increased the rage. The Egyptians felt that God's people were to blame for the calamities in nature.

Exodus 10:28, 29: Pharaoh told Moses that he would no longer see his face and Moses assured him that the feeling was mutual. To withdraw the face means to lose God's protective favor.

Exodus 12:7, 13: The Israelite homes were sealed for protection from the angel of death.

Exodus 13:21, 22: Israel was led and protected in their exodus by the pillar of fire and the Lord was in the pillar of fire (**Exodus 14:19, 24:** The Angel is the LORD; just like in **Daniel 3:28**).

Exodus 14:3: A death decree was given against God's people and Israel was shut in with no way of escape.

Exodus 14:5-9: Pharaoh was filled with rage because Israel has had left Egypt and so he prepared his armies for battle. There was apparently no way of escape and no reason to hope—Israel was defenseless!

Exodus 14:10: A horrendous time of trouble ensued and God's people cried out for deliverance.

Exodus 14:13, 14: Israel was promised that the Lord would fight in their favor and that they should simply just trust in Him—this is righteousness by faith at its best! In fighting the people of God the Egyptians were fighting the God of the people.

Exodus 14:16: The rod of Moses was a symbol of judgment; it divided or dried up the waters.

Exodus 14:16, 21: The waters united were a menace and obstacle to the deliverance of God's people. As long as the waters were united there was no escape for God's people but when they were dried up or divided a way of escape was provided.

Exodus 14:19, 20: While darkness afflicted the Egyptians, God's people were surrounded by a glorious light.

Exodus 14:24, 25: God took the battlefield for Israel. The Egyptians became confused. In fighting the people of God, the Egyptians were actually fighting the God of the people.

Exodus 14:25-31: The waters were dried up or divided and they became inimical to the Egyptians. God dried them up and God turned them against the Egyptians.

Psalms 77:15-20: A path was prepared for the escape of God's people. As the waters drowned the Egyptians there was thunder, lighting, an earthquake and torrential precipitation.

Exodus 14:24, 27: The destruction of the Egyptian armies came at the rising sun.

The sequence of events is important:

- Darkness for the enemies but light for God's people.
- The waters dried up or divided.
- The drying up of the waters prepares a way of escape for God's people.
- Phenomena in Nature: Thunder, lightning, precipitation and an earthquake.

Exodus 14:28: Not one of the enemies of Israel remained.

Exodus 15:1-18: The Song of Moses was sung by God's delivered people

Exodus 15:17, 18: God then took Israel to the Mount of His inheritance.

The Song of the Lamb

Revelation 15:2, 3: The Song of Moses and the Lamb. The question is: What does Moses have to do with the final deliverance of God's people? It must be that the experience of Moses and Israel in their exodus from Egypt is typological of a greater deliverance in the future:

"And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints!"

Foundational Principle

In the Old Testament story, literal Israel was captive in literal Egypt, to a literal king. God raised up a literal person, Moses, to call God's literal Israel out literal bondage. Literal Israel was literally cornered at the edge of the literal Red Sea. The literal waters were divided or dried up to prepare a path for their deliverance. Literal Israel was then taken to the literal mountain of God's inheritance—Mt. Zion. This entire scenario will be played out at the end of time on a global scale with spiritual Israel.

The Dragon

Revelation 12:17: The dragon will be the enemy of God's end time people and will have them in bondage:

"And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ."

Words to Speak

Luke 21:12-15: God's people will be given words to speak when they have to appear before adversarial kings and rulers:

"Therefore settle it in your hearts not to meditate beforehand on what you will answer; for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist."

Mark 13:11: The **Holy Spirit** will give God's people the words to speak:

*"But when they arrest you and deliver you up, do not worry beforehand, or premeditate **what you will speak**. But whatever is given you in that hour, speak that; for it is not you who speak, but **the Holy Spirit**."*

A Call to Come Out

Revelation 18:1-4: An end time call will be made for Babylon to **let God's people go**:

*"After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury." And I heard another voice from heaven saying, "**Come out of her, my people**, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities."*

The Loud Cry, Miracles

As Moses performed **powerful miracles**, God's people will do likewise:

*"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to **proclaim the message** from heaven. By thousands of voices, all over the earth, the warning will be given. **Miracles will be wrought**, the sick will be healed, and signs and wonders will follow the believers." GC, p. 612*

Counterfeit miracles

II Thessalonians 2:9: Satan will perform **counterfeit miracles**:

*"The coming of the lawless one is according to the working of Satan, with all power, signs, and **lying wonders**."*

*"Satan **also works**, with **lying wonders**, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand." GC, p. 612*

Social Upheaval

Matthew 24:6-8: **Calamities** in **nature** and **society** will have the purpose of leading men to **repentance** but they will **only harden** the wicked in rebellion:

*"And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be **famines, pestilences, and earthquakes** in various places. All these are the beginning of sorrows."*

The Blame Game

Matthew 24:9: Instead of leading the wicked to repentance, God's people will be blamed for the calamities. The story of Elijah will be repeated on a larger scale:

"Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake."

"Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. . . And then the great deceiver will persuade men that those who serve God are causing these evils." GC, pp. 589, 590

Sabbath Keepers

Revelation 12:17: God's people will keep the commandments including the Sabbath. This will enrage Satan against them and their lives will become very difficult:

Whoever does not receive the mark of the beast will be persecuted and some will be killed (Revelation 13:15; Revelation 20:4)

"But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help." GC, p. 626

Sealing of God's People

Revelation 7:1-4: God's people will be sealed before the close of probation. The righteous will be separated from the wicked of the righteous from the wicked:

"After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads."

"What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on

the wedding garment, and are obedient and faithful to all God's commands." Maranatha, p. 243

Close of Probation

Revelation 22:11: Probation will close when God withdraws His countenance:

"He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."

The Pillar of Fire

Psalms 119:105: God's people will be led out of bondage by the Word of God :

"Your word is a lamp to my feet and a light to my path."

"There is great similarity between our history and that of the children of Israel. God led His people from Egypt into the wilderness, where they could keep His law and obey His voice. The Egyptians, who had no regard for the Lord, were encamped close by them; yet what was to the Israelites a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them, was to the hosts of Pharaoh a wall of clouds, making blacker the darkness of night."

So, at this time, there is a people whom God has made the depositaries of His law. To those who obey them, the commandments of God are as a pillar of fire, lighting and leading the way to eternal salvation. But unto those who disregard them, they are as the clouds of night."
Testimonies for the Church, volume 4, p. 27

The Mighty Rushing Waters

Isaiah 8:7, 8: The rushing waters (multitudes of people) will be inimical to God's people:

"Now therefore, behold, the Lord brings up over them the waters of the River, strong and mighty—the king of Assyria and all his glory; he will go up over all his channels and go over all his banks. He will pass through Judah, he will overflow and pass over, he will reach up to the neck; and the stretching out of his wings will fill the breadth of Your land, O Immanuel."

Isaiah 17:12, 13: Waters represent inimical nations:

"Woe to the multitude of many people who make a noise like the roar of the seas, and to the rushing of nations that make a rushing like the rushing of mighty waters! The nations will rush like the rushing of many waters; but God will rebuke them and they will flee far away, and be chased like the chaff of the mountains before the wind, like a rolling thing before the whirlwind."

Daniel 11:40, KJV

*"And at the time of the end shall the king of the south push at him **[the king of the north]**: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall **overflow** and **pass over**."*

Revelation 17:1, 15, 6:

*"Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on **many waters**. . . Then he said to me, "The waters which you saw, where the harlot sits, are **peoples, multitudes, nations, and tongues**. I saw the woman, **drunk with the blood of the saints** and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement."*

Revelation 16:13, 14: The **united** waters will be **supportive** of the wicked. **No escape** for God's people:

*"And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to **gather them** to the battle of that great day of God Almighty."*

Death Decree

Luke 21:16:

*"You will be betrayed even by parents and brothers, relatives and friends; and they will **put some of you to death**."*

Daniel 11:44: God's people under a **death sentence**:

*"But news from the east and the north shall trouble him; therefore he shall go out with great fury to **destroy and annihilate many**."*

Revelation 13:15:

*"He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast **to be killed**."*

Time of Trouble

Daniel 12:1: A great **time of trouble** for God's people will ensue because a **death sentence** has been given against them:

*"At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a **time of trouble**, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, everyone who is found written in the book."*

Matthew 24:21: There will be a great tribulation for God's people:

"For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be."

The jeopardy part of GC, p. 635: God's people caught and there is no escape:

"When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof."

"The people of God--some in prison cells, some hidden in solitary retreats in the forests and the mountains--still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels are preparing for the work of death." GC, p. 635

God will intervene

God will say to His people at that time: "Be still and see the salvation of the Lord." This will be the battle of the Lord God Almighty because in fighting against God's people the wicked will be fighting against the Lord.

The Fifth Plague: Darkness and Light

Revelation 16:10: The plague of darkness will fall upon the wicked but a radiant light will surround God's people:

"Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain."

"With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company."

The Sixth Plague: The Waters Dry Up

Jeremiah 51:13: Ancient Babylon was seated on many waters which were her bulwark and protection. While her waters flowed and supported her there was no hope of escape for God's people:

"Oh you who dwell by many waters, abundant in treasures, your end has come, the measure of your covetousness."

Revelation 17:1, 15: The waters are symbolic of the multitudes and nations upon which the harlot sits or rules:

"Then one of the seven angels who had the seven bowls came and talked with me, saying to me, "Come, I will show you the judgment of the great harlot who sits on many waters 15 Then he said to me, "The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues."

Revelation 16:12: The waters of the mighty Euphrates will be dried up to prepare the way for the coming of the kings from sun rising:

"Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east [literally: 'from the sun rising'] might be prepared."

Revelation 17:15, 16:

"Then he said to me, "The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues. 16 And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire."

Revelation 16:19: Babylon's trio will be divided:

"Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath."

Here is Ellen White's description of the drying up of the Euphrates:

"The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness. GC, pp. 635, 636

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. "We are lost!" they cry, "and you are the cause of our ruin;" and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed." GC, pp. 655, 656

The Rod

Isaiah 11:4: The rod represents God's judgment:

"But with righteousness He shall judge the poor, and decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked."

Revelation 19:15: The sword of His mouth will destroy the wicked:

"Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God."

Revelation 17:14: God will defend His people:

"These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful."

The Seventh Plague: Phenomena in Nature

Revelation 16:17-21: Thunder, lighting, earthquake, and precipitation:

"Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, "It is done!" And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. Then every island fled away, and the mountains were not found. And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great."

*"It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "It is done." **Revelation 16:17.***

*That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great" **Verses 17, 18.** The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." Great hailstones, every one "about the weight of a talent," are doing their work of destruction **Verses 19, 21.**" GC, pp. 636, 637*

The Song of the Lamb

Revelation 15:2-4: God's people will then sing the song of their deliverance:

"And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints!"

God's Holy Hill

Revelation 14:1-5: Those who stand on God's Holy Hill (Mt. Zion) will have a sterling character:

"Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being first-fruits to God and to the Lamb. And in their mouth was found no deceit, for they are without fault before the throne of God."



“Prophetic Principles: The Nuts and Bolts of Bible Prophecy”

Class Session #30 Handout

Reflections on Daniel 11

Introduction

There is a passage in the book of Daniel which has always been a subject of lively discussion among Adventist theologians, Daniel 11:40-45. Until recently most agreed that the king of the north represents the papacy and the king of the south represents atheism or secularism. But now a new view has appeared on the horizon that sees radical Islam as playing a significant role in the fulfillment of this prophecy. Those who have embraced this view have concluded that the events of 9/11 and the war against Al-Qaeda are so significant that they must be contemplated somewhere in Bible prophecy. This has sparked a new interest in the study of the fifth and sixth trumpets in conjunction with Daniel 11:40-45.

Usually Ellen White has provided valuable guidance in the interpretation of difficult prophetic passages. But unlike other passages in the book of Daniel Ellen White seems to be silent on the meaning of most of chapter eleven, particularly verses 40-45. Nowhere, to my knowledge does she ever quote these verses or even echo the terminology contained in them.

This seeming silence on verses 40-45 has led some to conclude that Ellen White had nothing to say about them. We therefore ask: Did Ellen White have anything to say about the meaning of these verses or does her apparent silence indicate that their meaning would remain a mystery until long after her death? In this article we will seek to answer this question.

Ellen White’s Use of Daniel 11

To my knowledge there are only three primary Ellen G. White references to Daniel 11 (except for the one in A Word to the Little Flock Scattered Abroad to which we will make reference later).

One of these references is indirect, one is general in nature and another is quite specific. Only in the specific reference does Ellen White actually quote any verses from the chapter (verses 30-36). Unfortunately, as stated before, she never quotes nor does she even allude to the

language of verses 40-45 so it would seem well-nigh impossible to know if or how Ellen White understood them.

Ellen White's Three Quotations

The first quotation is **indirect** because she does not specifically mention Daniel 11 but only **alludes** to it (all bold type is mine unless specified). In **1896** she wrote:

*"The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the **Ulai** [Daniel 8:2] and the **Hiddekel** [Daniel 10:4 and chapter 11], the great rivers of Shinar, are now in **process** of fulfillment, and all the events foretold **will soon come to pass**." Testimonies to Ministers, p. 112*

The second quotation is **general** and was written in **1909**:

*"The world is stirred with the spirit of war. The prophecy of the **eleventh chapter** of Daniel has **nearly reached its complete fulfillment**. Soon the scenes of trouble spoken of in the prophecies will take place." Testimonies for the Church, volume 9, p. 14*

The **third quotation** was written in **1904** and is the **only one** where Ellen White actually quotes verses from Daniel 11:

*"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the **eleventh of Daniel** has **nearly reached its complete fulfillment**. **Much of the history** that has taken place in fulfillment of this prophecy **will be repeated**. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31-36, quoted.] **Scenes similar to those** described in **these words** will take place." Manuscript Releases, volume 13, p. 394 (Letter 103, 1904)*

Analysis of Ellen White's References to Daniel 11

We must now examine more closely the three quotations above:

The quotation from Testimonies to Ministers, p. 112 (1896) provides **two key items** of information:

- First, the prophecies of Daniel eight and eleven run concurrently and are **parallel**. The prophecy by the Ulai was the one given in chapter 8 (Daniel 8:2) and the one by the Hiddekel was the one given in chapters 10 and 11 (Daniel 10:4).
- Second, both of these prophecies were in the **process of fulfillment** when Ellen White wrote in 1896. Unfortunately Ellen White does not specify **how much** of the chapter had already been fulfilled when she wrote the statement. She merely stated that these prophecies were in the **process** of fulfillment.

The quotation in Testimonies for the Church, volume 9, p. 14, adds some very valuable information: When Ellen White wrote this testimony in 1909 she stated that the prophecy of

Daniel 11 had **nearly reached its complete fulfillment**. Thus we can be certain that in 1909 the process of fulfillment of Daniel 11 was in the **last few verses** of the chapter.

The quotation from Manuscript Releases, volume 13, p. 394 (1904) contains some significant information that is not found in the other two.

In this statement Ellen White explains that **much of the history** that had taken place in the fulfillment of this chapter **will be repeated**. The critical question then is this: Which history was she referring to? Fortunately we don't have to guess because she immediately quotes verses 30-36. Then, right after she quotes these verses, she again repeats the thought that much of the history that has occurred in fulfillment of their fulfillment will be repeated when she says: **"Scenes similar** to those described in these words **will take place**."

Clearly Ellen White understood that verses 30-36 (as well as verses 37-39 which she does not quote) had already been fulfilled **in the past** when she wrote. If verses 30-39 had already been fulfilled in the past then the similar future scenes must be described in verses 40-45. Thus verses 30-39 describe events in the past while verses 40-45 describe events in the future.

It is important to realize that Ellen White is **not** saying that these verses have a **dual fulfillment**, one past and the other future. What she **is** saying is that much of **the history** that fulfilled these verses will be repeated. Stated another way, it is **not the prophecy** in verses 30-39 that will be fulfilled once again but rather much of **the history** which fulfilled the prophecy in the past will be repeated in **similar fashion** in the future.

A Repetition of History

At this juncture in our study we must ask: Why will the historical scenes of the past repeat once again in similar fashion? The answer is not hard to find. The arrogant and persecuting power that is described in verses 30-39 is the **Roman Catholic papacy** as it behaved during its 1260 year career. During this period it joined church and state and used the sword of the state to persecute dissenters.

As is well known, at the end of the 1260 years the papacy received a deadly wound when the state turned against it at the conclusion of the French Revolution. But this was not the end of the papacy's career. Prophecy predicts that after a period of convalescence the deadly wound will be healed (Revelation 13:3) when the United States will return the sword of civil power into the papacy's hand. Then the papacy will behave once more as it did in the past. Thus the history of the past papal oppression will be repeated in the future because the papacy will rise once again to power.

In summary: Ellen White believed that Daniel 11:30-36 **was fulfilled** in the past (and also verses 37-39 though she does not specifically quote them). She also believed that much of **the history** described in these verses would be repeated in **similar** fashion. If verses 30-39 had already been fulfilled in the past in Ellen White's day then the future repetition of the history of these verses must be found in verses 40-45.

Notice the following three quotations on the past and future role of the papacy:

"The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast" Verse 3. GC, p. 579

"When our nation [the United States] shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else that giving life [which means that it must have been dead] to the tyranny which has long been eagerly watching its opportunity to spring again [which means that the active despotism that existed before died only to live again] into active [which means that for a period the tyranny was inoperative] despotism." Testimonies for the Church, volume 5, p. 712

"When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,—it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will give life and vigor [which means that the corrupt faith of Rome must have been dead for a period] to the corrupt faith of Rome, reviving [which means that her tyranny and oppression of conscience were dead for a while] her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth." ST June 12, 1893

In the light of the foregoing analysis we can safely conclude that the repetition of the scenes of the past career of the papacy which are described in verses 30-39 will be repeated once again in similar fashion in verses 40-45.

Ellen White's View of Daniel 12:1, 2

But, does Ellen White have anything to say about the events that are described in verses 40-45? Where would we even begin to look if she never quotes these verses or even alludes to their terminology? I believe the key which will unlock her understanding of these verses is found in her understanding of Daniel 12:1. Though Ellen White never quoted or even alluded to the language of Daniel 11:40-45 in the book The Great Controversy, she did quote the very next verse, **Daniel 12:1**. I believe that the place where she quotes Daniel 12:1 contains the key which unlocks her understanding of the immediately preceding verses.

Working Deductively

Because Ellen White did not quote or even allude to the terminology of verses 40-45 in The Great Controversy, we cannot work from verse 40 forwards because we don't know where her

comments on verse 40 are found. What we must do then is work **deductively** from Daniel 12:1, 2 backwards.

Let's take a look at Daniel 12:1, 2:

"At that time **Michael shall stand up**, the great prince who stands watch over the sons of your people; and there shall be a **time of trouble**, such as never was since there was a nation, even to that time. And at that time your people **shall be delivered**, everyone who is found written in the book. And many of those who sleep in the dust of the earth **shall awake**, some to everlasting life, some to shame and everlasting contempt."

The bold type indicates that there are **four sequential events** in Daniel 12:1, 2:

- The standing up of Michael
- The time of trouble
- The deliverance of God's people
- The special resurrection

Now let's notice how Ellen G. White developed these four events in The Great Controversy but in **reverse order** beginning with the fourth item on the list, the special resurrection:

- **GC 637**: Ellen White quotes Daniel 12:2 to describe the **fourth** item on the list, the **special resurrection**:
- "Graves are opened, and "many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2."
- **GC 635**: Ellen White describes the **third** item on the list. The chapter's title is '**God's People Delivered**'. At the beginning of the chapter she states:
- "The people of God--some in prison cells, some hidden in solitary retreats in the forests and the mountains--still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels are preparing for the work of death. It is now, in the hour of utmost extremity that the God of Israel will interpose for the **deliverance of His chosen**."
- It will be noticed also that Ellen White concluded the previous chapter ('The Time of Trouble') with a clear allusion to Daniel 12:1 where we are told that those who are written in the book will be delivered:
- "Glorious will be the **deliverance** of those who have patiently waited for His coming and whose **names are written** in the book of life." GC, p. 634
- **GC 616**: Ellen White describes the **second** item on the list by explaining the time of trouble through which God's people will go:
- "The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the **time of Jacob's trouble**."
- **GC 613**: Ellen White begins the chapter on the 'Time of Trouble' by quoting Daniel 12:1 and then amplifies the meaning of the standing up of Michael, the **first** item on the list.

- “Then Jesus ceases His intercession in the sanctuary above. . . . When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor.”

Summary of Ellen White’s Comments on Daniel 12:1, 2:

- GC, p. 613: The standing up of Michael
- GC, p. 616: The time of trouble
- GC, p. 635: God’s people delivered
- GC, p. 637: The special resurrection

It will be noticed that Ellen White in The Great Controversy develops the events of Daniel 12:1, 2 in the precise order in which they appear in Daniel 12:1, 2.

Importance of the Expression ‘at that time’

It is extremely important to realize that Daniel 12:1, 2 cannot be understood independently of its context. Daniel 12:1, 2 is actually a continuation of the flow of events that transpired in the previous verses. This is clearly indicated by the fact that Daniel 12:1 begins with a time reference, “at that time” which links Daniel 12:1 with what occurred previously in verses 40-45.

Now the key question is: Where would we expect to find Ellen White’s comments about what takes place before Daniel 12:1? The answer is unmistakable: It must be found in the pages that immediately precede the chapter on the standing up of Michael and the time of trouble.

The Literary Structure of Daniel 11:44b-45 and 12:1

Now let’s carefully consider the literary structure of Daniel 11:44b-45 as it relates to Daniel 12:1 in order to ascertain to what event the expression “at that time” refers to. A comparison of these two passages reveals that they are describing the same events in the same order but with a different terminology and emphasis:

Daniel 11:44b-45:

- A. The King of the North goes out to destroy and annihilate many (11:44b)
- B. The King of the North sets up the tents of his palace in a strategic place between the sea and the glorious holy mountain (11:45a)
- C. The King of the North comes to his end with none to help him (11:45b)

Daniel 12:1

- A. Michael stands up to defend His people (parallel to 11:44b)
- B. A time of trouble such as never was ensues (parallel to 11:45a)
- C. God’s people are delivered (parallel to 11:45b)

Daniel 11:44b-45 and 12:1 are precisely parallel but they portray a different emphasis. Whereas Daniel 11:44b-45 highlights the activities of the king of the north and its destiny for oppressing

God's people, Daniel 12:1 focuses on the jeopardy of God's people at the hand of the king of the north and their deliverance by God.

This is the way that it works out: When the king of the north goes "out with great fury to destroy and annihilate many" (11:44b), Michael will stand up to protect and defend them (12:1a). When the king of the north places the tents of his palace in a strategic location to deliver the final death blow against God's people (11:45a; vividly described in GC 635), they will go through a terrible time of trouble such as never was (12:1b), but the king of the north will "come to his end with none to help him" (11:45b) when God intervenes to deliver His people who are written in the book (12:1c). The expression "at that time" thus links Daniel 11:44b-45 with Daniel 12:1.

What about Daniel 11:44A?

But what about Daniel 11:44a? Here we are told that 'tidings from the north and from the east will trouble the king of the north'. This phrase explains the reason why the king of the north will go out and attempt to destroy and annihilate many:

"But news from the east and the north shall trouble [alarm or disturb] him [the king of the north]; therefore he [the king of the north] shall go out with great fury to destroy and annihilate many."

What is this news from the east and the north that so infuriates the king of the north that he seeks to destroy 'many'? We must go to the book of Revelation for the answer because we are told that the book of Daniel is unsealed by the book of Revelation:

"The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened." Christ Triumphant, p. 344

Revelation 7:2 describes an angel who ascends from the east having the seal of the living God. This angel comes to seal the faithful of God upon their foreheads. In contrast, the land beast will impose the mark of the beast on pain of death to those who refuse it (Revelation 13:15, 16)

Revelation 18:1-5 portrays a powerful angel who descends from heaven (the north according to Isaiah 14:13) and gives a clarion call for God's people to reject the mark of the beast and to get out of Babylon before she is destroyed.

Thus the tidings from the north and from the east are identified by the book of Revelation as the message of the sealing and the call to come out of Babylon.

Ellen White concurs with this Biblical view. The chapter immediately preceding the one on the standing up of Michael and the time of trouble is titled "The Final Warning." Ellen White begins this chapter in The Great Controversy, p. 603 by quoting Revelation 18:1, 2, 4 and 5. In perfect accordance with Revelation 7:2 she then described on page 605 the issue that will divide the world:

*“While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the **mark of the beast**, the other choosing the token of allegiance to divine authority, receive the **seal of God**.”* GC, p. 605

In the same chapter Ellen White goes on to describe the anger that this message will cause in the religious world:

*“The power attending the message will only **madden** those who oppose it.”* GC, p. 607

And in the next chapter Ellen White flashes back to events that occurred before the time of trouble:

*“The power attending the last warning **has enraged the wicked**; their **anger** is kindled against all who have **received the message**, and Satan will excite to **still greater** intensity the **spirit of hatred** and persecution.”* GC, pp. 614, 615

Thus the news from the north is identified in Revelation 18 as the Loud Cry of the angel who descends from heaven (the north) and the news from the east is the message concerning the seal of God in Revelation 7. This message from the north and the east that is described in Daniel 11:44a fills the king of the north with fury to the point of wanting to destroy God's remnant as described in Daniel 11:44b.

The Beginning Point of Daniel 11:40-45

We have focused in this article primarily on the events from Daniel 11:44 to Daniel 12:2. But if we continued moving backwards in The Great Controversy (before page 603) we would find, in **reverse order**, that Ellen White expounds upon each phrase of Daniel 11:40-45 ending with the chapter on “The Bible and the French Revolution” where the deadly wound of Daniel 11:40a is described (GC, pp. 265-288). Though she does not employ the terminology of verses 40-45 the sequence of events clearly reveals that she is discussing these verses.

In Daniel 11:40a we are told that the king of the south would **push** at the king of the north at the time of the end. Ellen White clearly identifies the beginning of the time of the end as the year 1798 when France dealt the papacy its deadly wound (GC, pp. 356). The word ‘push’ does not adequately portray the idea of the text. The historical event that is described by this word was not a friendly nudge or shove. The NIV translates: “will engage him in battle’ while the ESV translates “shall attack him’. That is, in the year 1798 some power described as the king of the south would attack the king of the north.

There is a **wide consensus** among students of prophecy in the Seventh-day Adventist Church that the king of the north represents **the papacy** and until recently there was a broad consensus that the king of the south represents **secularism** as it was manifested in the French

Revolution. But times have changed and some Adventist preachers, as they look at current events, are reinterpreting the king of the south as a symbol of militant Islam.

Literally and geographically speaking the king of the south was **Egypt** because Egypt was the kingdom that was south of Israel (see Daniel 11:5, 8). But in the end time we are not dealing with literal geographical locations but rather with global systems. Who is the king of the south, spiritually speaking? I believe that **Revelation 11** (which is linked with the fifth and sixth trumpets) clearly identifies **France** as 'spiritual Egypt' (verse 8). While **Babylon** represents a global apostate religious system Egypt symbolizes the secular powers of the world that threw off the yoke of papal Rome beginning with France. **Revelation 17** explains that for a very short while at the end of time the secular powers of the world will once again join together in **unholy wedlock** with the harlot but in the end the kings of the earth will hate the Babylonian harlot and destroy her.

Babylon was the literal and geographical king of the north in Biblical times because it was the enemy that invaded literal Israel from the literal north. But today the king of the north is a global spiritual system of counterfeit religion—the Roman Catholic papacy. The papacy is certainly not literally north of literal Israel (it is actually west). We must therefore interpret the king of the north and the king of the south symbolically.

And what was the main characteristic of France in 1798? The spirit of the French Revolution was atheism but actually Daniel 11:40a involves far more than atheism. The genius of the Revolution culminating with the captivity of pope Pius VI was to secularize the government and separate it from its adulterous relationship with the church. In the course of several decades after the French Revolution country after country in Europe established secular governments separate from the dominance of the papacy. Ellen White has stated why the papacy has not been able to ascend to power once more:

*"Let the restraints now imposed by secular governments be removed and Rome be **reinstated** in her former power, and there would speedily be a **revival** of her tyranny and persecution."* GC, p. 564

Beginning and Ending Point

So we have the following beginning and ending points for Daniel 11:40-45 in **The Great Controversy**:

Daniel 11:40a; GC, pp. 265-288:

France 'attacks' the papacy and inflicts the deadly wound. The illicit love relationship between church and state is severed and thus the papacy is restrained.

Daniel 11:40b-11:43; GC, pp. 289-605:

These verses describe events that transpire between the infliction of the deadly wound in 1798 and the Loud Cry.

Daniel 11:44a; GC, p. 605:

The Loud Cry and sealing message trouble and enrage the papacy

Daniel 11:44b; 12:1a; GC, p. 607 (flashback to the past in GC, pp. 614, 615):

The rage of the wicked increases as the Loud Cry and sealing message is proclaimed. Michael stands up, closing the door of probation and defending His people from the rage of the wicked

Daniel 11:45a; 12:1b; GC, p. 613ff:

A universal death decree against God's people is signed as the king of the north sets up his tents in a strategic position to deliver the final death blow against God's people. This causes a time of trouble for God's people such as never has been.

Daniel 11:45b; 12c; GC, p. 635ff:

The king of the north comes to his end with none to help him because his supporters forsake him and as a result God's people are delivered.

Daniel 12:2; GC, p. 637:

The special resurrection of those who died in the faith of the third angel's message.

Thus the two reference points for the beginning and ending of Daniel 11:40-45 are the French Revolution at the beginning as described in The Great Controversy, pp. 265-288 and the deliverance of God's people and the special resurrection in The Great Controversy, pp. 635, 637. In between these two reference points we have the events that Ellen White describes in The Great Controversy, pp. 289-604. A careful study of these pages will reveal that Ellen White comments on all the details in verses 40b-43 without actually using the language.

Ellen G. White and Islam

It is simply amazing how Ellen White vividly describes the events of Daniel 11:40-45 without ever quoting the verses or alluding to the language. Why didn't she just come out and quote the verses and then comment on them? There is a clear historical reason.

The original view of the pioneers was that the king of the north represents the Roman Catholic papacy. This is the clear view expressed in the pamphlet A Word to the Little Flock Scattered Abroad, coauthored by James and Ellen White in 1847. But in the early 1870's Uriah Smith (who was the highly respected editor of the Advent Review and Sabbath Herald) changed the view of the pioneers by reinterpreting the king of the north as Turkey. You see, in Smith's day Turkey was prominent in the news so he changed the traditional view to fit current events.

James White was flabbergasted by Smith's new view and accused him of removing one of the landmarks of the Advent Movement. Things started getting nasty and members began taking sides. In this context, Ellen White instructed her husband to desist of his criticism. She knew that an understanding of Daniel 11:40-45 was not a matter of life and death at that time. Her main concern at the moment was to preserve the unity of the church. If Ellen White had quoted

the verses of Daniel 11:40-45 and offered a view contradictory to Uriah Smith's, she would have been accused of nepotism so she commented on these verses without quoting them or alluding to the language knowing full well that someday someone would discover her view of the matter.

Significantly, in the eschatological portion of The Great Controversy, Ellen White does not mention Islam, even once, as playing any role in the fulfillment of Bible prophecy in the end time. It appears that Ellen White saw no prophetic significance to the rise of radical Islam. The same is true of the great chain prophecies of Scripture. There is no reference to Islam in the prophecies of Daniel 2, Daniel 7, Daniel 8 and 9, Revelation 12, Revelation 13, Matthew 24 and Revelation 17 neither is there any reference to Islam in the series of the churches and the seals.

Ellen White's silence on the role of Islam in Bible prophecy has puzzled some Seventh-day Adventist scholars who have concluded that Ellen White simply did not have all the light on end time events. At least one of these scholars has even reached the conclusion that Ellen White was wrong in her interpretation of the little horn as a symbol of the papacy and has reinterpreted it as Islam.

Don't get me wrong. I am not saying that Islam might not play a role in the **precipitation** of end time events as they are described in The Great Controversy. It is true that Islam might serve as the catalyst for the fulfillment of Bible prophecies concerning the United States and the papacy, but I do not believe that the rising power of militant Islam is contemplated directly by prophecy itself.

That is to say, in the light of the Biblical evidence I do not believe that radical Islam fulfills any specific end time prophecy but very well could serve as the catalyst for the fulfillment of prophecy. After all, radical Islam has brought the United States to prominence and has led it to flex its military muscles, it has made the curtailing of our civil and religious liberties easier and it has also misdirected the eyes of Christians (and even a few Seventh-day Adventists) to the Middle East for the fulfillment of prophecy thus hiding from view the powers that will play a role in end time events, the papacy and apostate Protestantism.

Time has proven that Uriah Smith's reinterpretation of the king of the north was wrong. Will we learn from his mistake? Will we ever learn that the best way to understand prophecy is not to read the newspapers or to watch CNN but rather to study our Bibles?



Additional study material not related directly to this class:

A Generation of Living Saints

Questions Regarding the 144,000

1. What are the Biblical sources for the 144,000?
2. Who are the 144,000 and at what stage of history will they live?
3. In what context do they appear in the book of Revelation?
4. Is the number literal or symbolic?
5. What is meant by the fact that they are called 'virgins'?
6. In what sense are the 144,000 called first-fruits of the Lamb?
7. What is the seal that the 144,000 will receive?
8. Will the group be composed of literal Israelites from the literal twelve tribes of Israel?
9. What relationship exists between the 144,000 and the Great Multitude?
10. Why are the names of the twelve tribes of Israel written on the gates of the New Jerusalem?
11. Why are Dan and Ephraim missing from the list?
12. What relationship exists between this group and those who rise in the 'special resurrection'?
13. Will Ellen G. White and Mrs. Hastings belong to this group?

Even More Important

1. What will the character of the 144,000 be like?
2. How were the 144,000 able to develop such a character?
3. How are the 144,000 related to the Day of Atonement and the judgment of the living?

Two significant quotations

"It is not His will that they shall get into controversy over questions which will not help them spiritually, such as: Who is to compose the hundred and forty-four thousand? Those who are the elect of God will in a short time know without question." Selected Messages, volume 1, p. 174

Ellen White does not mean to say that we cannot know when the 144,000 will live but rather which specific individuals will belong to the group. In another venue Ellen White encouraged us:

“Let us strive with all the power that God has given us to be among the hundred and forty-four thousand. And let us do all that we can to help others to gain heaven.” Review and Herald, March 9, 1905

The 144,000 in Revelation

The actual number 144,000 appears only twice in the Bible—Revelation 7:1-8 and Revelation 14:1-5 but the concept appears in two other places in Revelation

Revelation seems to have four portraits of the 144,000 each with its own particular emphasis:

- **Revelation 7:1-8:** The emphasis falls on the sealing of the 144,000 for their protection during the time of trouble. After the time of trouble they will sing jubilant enthusiasm because victory has been gained (Revelation 7:9-17).
- **Revelation 14:1-5:** The emphasis falls on the character of the 144,000.
- **Revelation 15:2-4:** The emphasis falls on the victory of the 144,000 over the beast, his image, his mark and the number of his name.
- **Revelation 19:1-8:** The emphasis falls on the jubilatory singing of the 144,000 because the harlot has been judged and the blood of God’s people has been avenged.

The Concept in the Rest of Scripture

There are also many other places in Scripture where this group is described although the specific number is not used:

- The biography of Enoch whose character typifies the 144,000.
- The biography of Elijah which typifies the experience of the 144,000.
- Ezekiel 9:1-6 is the foundational prophecy for the sealing in Revelation 7:1-8.
- Joel chapters 2 and 3 are brought to view in Revelation 14:14-20.
- Psalm 15: The character of those who will stand on God’s Holy Hill of Zion is portrayed.
- Psalm 24:3-6: The character of those who will enter through the gates into the city.
- Daniel 3: The entire experience is a small scale type of the experience of the end time remnant.
- Daniel 6: Daniel’s experience and character are illustrative of that of the 144,000
- Exodus 14-15: The deliverance of Israel at the Red Sea typifies the deliverance of the 144,000.
- Exodus 34:28-35 is applied to God’s end time people in Hebrews 12:14-29.
- Zechariah 3: The experience of Joshua and the Angel is a type of the final Day of Atonement.
- Malachi 3:1-5: A description of Jesus coming to cleanse the heavenly sanctuary.
- Isaiah 33:12-17: The character of those who will be able to abide in the midst of the consuming fire.



Additional study material not related directly to this class:

Changing the Ordinance

Brief Review of Isaiah 24

A global catastrophe or cataclysm is described—the Second Coming of Christ:

- Satan, his angels and the wicked kings of the earth will be punished by being thrown into prison.
- The 'Many days' of Isaiah are equivalent to 1000 years of Revelation.
- After the 1000 years Satan, his angels and the wicked will be punished again.
- The New Jerusalem and Mt. Zion will come into view.
- The sun and moon will be ashamed and disgraced.
- The entire chapter is describing events which will take place at the Second Coming of Christ, and during and after the 1000 years. This prophecy was not fulfilled in Old Testament times; it applies to the very end of time.

The Critical Question

The critical question is this: Why were the wicked punished and the righteous saved? The answer is found in verses 5 and 6:

*"The earth mourns and fades away, the world languishes and fades away; the haughty people of the earth languish. The earth is also **defiled under its inhabitants**, because they have [1] transgressed the laws, [2] changed the ordinance, [3] broken the everlasting covenant."*

Why is the earth defiled under its inhabitants? Three parallel reasons are given:

- The inhabitants of the earth have transgressed the laws.
- They have changed the ordinance.
- They have broken the everlasting covenant.

These three expressions are to be understood as synonymous.

Consequences of the Defilement

What are the consequences of these three reasons? The word 'therefore' in verse 6 gives us the answer:

"Therefore the curse has devoured the earth, and those who dwell in it are desolate. Therefore the inhabitants of the earth are burned, and few men are left."

Let's take a closer look at the three reasons why the earth is defiled by its inhabitants. The Hebrew word 'defiled' means 'to soil, corrupt, defile, pollute **morally**' (Jeremiah 3:9; Jeremiah 23:11).

Transgressed the laws

There is no doubt about which laws are being spoken about. The same word is used in Nehemiah 9:13-14 where Mt. Sinai, the law and the Sabbath are linked. Exodus 24:12 explains that the tables of stone contained a law and commandments that God wrote! Which law did God write? Exodus 31:18 has the answer.

David constantly uses the word law in **Psalm 119:18, 72, 97, 126 and 136.**

Nehemiah 9:13-15:

*"You **came down** also on Mount Sinai and spoke with them from heaven, and gave them just ordinances and true laws [torah], good statutes and commandments. You made known to them Your holy Sabbath and commanded them precepts, statutes and laws [torah] by the hand of Moses Your servant."*

Exodus 24:12:

"Then the LORD said to Moses, "Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them."

The Hebrew word *Torah* is also used to describe prescriptions of the ceremonial law. But Isaiah 24:5 cannot be referring to this law because it was done away with when Jesus died on the cross. God would not punish the world for breaking laws that were no longer binding! So these must be perpetual laws. It is possible that the word *Torah* should be singular because the *Syriac*, the *LXX (nomon)* and the *Chaldee* all have the word *Torah* in singular.

The **New Testament** supports the Old Testament meaning of Isaiah 24:5. In fact, the LXX of Isaiah 24:5 employs the same basic Greek word for lawlessness as does Paul in 2 Thessalonians 2.

Matthew 24:12:

*"And because **lawlessness will abound**, the love of many will grow cold."*

The final generation will be a lawless one. The Greek word anomias describes one who is a transgressor of the law. Why would God condemn the world for lawlessness if the law was nailed to the cross?

Matthew 7:23: Those who claim the name of Jesus will be lawless. These counterfeit Christians even performed signs and wonders but they were transgressors of the Law:

*"And then I will declare to them, 'I never knew you; depart from Me, you who **practice lawlessness!**'"*

1 John 3:4: Sin is the transgression of the law (anomias):

*"Whoever commits sin also commits **lawlessness**, and sin is **lawlessness**."*

Hebrews 1:8: The apostate end time generation will be in contrast with Jesus who hated lawlessness because the law was in His heart (Psalm 40:7, 8):

"But to the Son He says: "Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your Kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions."

Matthew 23:28: Even those who are outwardly righteous can be lawless on the inside. In other words, legalists can also be lawless because their motivation for obedience is not love!

*"Even so you also outwardly appear righteous unto men, but inside you are full of hypocrisy and **lawlessness**."*

2 Timothy 3:1-5: Those who live this way are professed believers because they have the form of godliness but lack the power!

*"But know this, that in the last days perilous times will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a **form of godliness** but **denying its power**. And from such people turn away!"*

Changed the Ordinance (singular: There is a particular one)

- The word 'change' is employed of Laban changing Jacob's salary ten times (Genesis 31:7).
- Joseph changing is garments when he was brought forth from prison (Genesis 41:14).
- The Hebrew word is also translated abolish (Isaiah 2:18) and alter (Leviticus 27:10).

What about the word ‘ordinance’?

Hebrew lexicographers explain that the original root word **choq** means ‘to scratch or engrave cutting in or engraving in stone.’

According to the best **Hebrew scholars** the original root meaning is ‘to engrave laws upon **slabs of stone** or **metal** to set them in a **public place**.’ Jack P. Lewis, Theological Wordbook of the Old Testament, volume 1, p.317

According to Brown-Driver-Briggs Hebrew Lexicon the word means: “to cut in, to cut upon, to engrave, to inscribe, to trace and to mark out”

The word appears frequently in the **company of other words** for law in the Old Testament such as “**word**”, “**testimony**”, “**law**”, “**judgment**” and “**commandment**”:

*“The word’s synonyms are mitswah, “commandment”; mishpat, “judgment”; berit, “covenant”; torah, “law”; and `edut, “testimony.” It is **not easy to distinguish** between these **synonyms**, as they are often found in conjunction with each other.” Vine’s Expository Dictionary of Biblical Words, Copyright (c) 1985, Thomas Nelson Publishers)*

- It is used to describe **unchangeable decrees** established by God **at creation**.
- The creation decree which keeps **the sea** contained within its bounds.

Proverbs 8:29, NIV:

*“... when he gave the sea its **boundary** [choq: decree, KJV] so the waters would not overstep his **command**, and when he **marked out** the foundations of the earth.”*

Job 38:8-11, NIV:

*“Who **shut up** the sea behind doors when it burst forth from the womb [at creation the world was filled with water], when I made the clouds its garment and wrapped it in thick **darkness**, when I **fixed limits** [choq] for it and set its **doors and bars** in place, when I said, ‘This far you may come and **no farther**; here is where your proud waves halt?’”*

- **Psalms 148:3, 6, NKJV:** The decree which keeps **the heavenly bodies** in their orbits:
- *“Praise ye him, **sun** and **moon**: praise him, all you **stars** of light. . . Praise him, you highest heavens and you waters above the skies. Let them praise the name of the LORD for he commanded and **they were created**. He **set them in place** for ever and ever; he gave a **decree** [choq] that will **never pass away**.”*
- The decree which causes the **rain to fall** in its due season:

Job 28:25, 26: NIV:

*“When he **established** the force of the wind and **measured out** the waters, when he made a **decree** [choq] for the rain and a **path** for the thunderstorm.”*

- God's decree which guarantees the **regularity of the seasons** of harvest:

Jeremiah 5:25: NIV:

*"They do not say to themselves, 'Let us fear the LORD our God, who gives autumn and spring rains in season, who assures us of **the regular [choq]** weeks of harvest.'*

- God made an **everlasting covenant** with Abraham, Isaac and Jacob, an **oath** that could **not be changed**:
- **1 Chronicles 16:17, NIV:**

*"The covenant he made with Abraham, the oath he swore to Isaac. He confirmed it to Jacob as a **decree [choq]**, to Israel as an **everlasting covenant**."*

- **Psalm 89:34:** Later God promised to **David**:

NKJV: "My **covenant** I will not **break**, nor **alter** the word that has gone out of My lips."

The **Ten Commandments** were engraved upon **tables of stone** to indicate their permanence and the fact that they **cannot be changed**. They were given **as decrees** of God to man. Yet **Daniel 7:25** describes a **little horn** which would think it **could change** God's times and law. This is what **Isaiah 24:5** is describing. What change has been made in what God **originally marked off for man?**

Exodus 32:16-17:

"Now the **tablets** were the **work of God**, and the writing was the writing of God **engraved** on the tablets."

Regarding the **marriage institution** that God established at creation we are told:

*"God gave only one cause why a wife should leave her husband or the husband leave his wife, which was adultery. Let this ground be prayerfully considered. Marriage was from the creation constituted by God **a divine ordinance**. The marriage institution was made in Eden. **The Sabbath** of the fourth commandment was instituted in Eden, when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted for joy. Then let this, **God's institution of marriage**, stand before you **as firm as the Sabbath** of the fourth commandment." Testimonies on Sexual Behavior, Adultery and Divorce, p. 159*

*"The Sabbath was hallowed at the creation. As **ordained [key word]** for man, it had its origin when "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. DA, p. 281*

*"I was shown that the law of God would stand fast forever, and exist in the new earth to all eternity. At the creation, when the **foundations of the earth were laid**, the sons of God looked with admiration upon the work of the Creator and all the heavenly host shouted for joy [Job*

38:4-7]. It was then that the foundation of the Sabbath was laid. . . I saw that the Sabbath never will be done away; but that the redeemed saints and all the angelic host, will observe it in honor of the great Creator to all eternity." EW, p. 217

"Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God Himself measured off [God not only measured the geography of the earth but also the chronology] the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh, God rested, and He then blessed this day and set it apart as a day of rest for man." PP, p. 111

"All those who hold the beginning of their confidence firm unto the end will keep the seventh-day Sabbath, which comes to us as marked by the sun." 3SM, pp. 318,319

"The Creator of the heavens and the earth commanded, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." This command was enforced by the example of its Author, proclaimed with his own voice, and placed in the very bosom of the Decalogue. But the papal power has removed [or changed] this divine ordinance [key word], and substituted a day which God has not sanctified, and upon which he did not rest, the festival so long adored by heathens as the "venerable day of the sun." ST, September 14, 1882

"The prophet thus points out the ordinance [key word] which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Verses 12-14. This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed [notice the terminology] by the Roman power. But the time has come for that divine institution to be restored. The breach is to be repaired and the foundation of many generations to be raised up. GC, pp. 452, 453

Evangelicals and Catholics today are fighting tooth and nail to maintain marriage as God ordained it at creation and this is good. There is an outcry against the attempt of liberals to change the definition of the marriage institution.

But Evangelicals and Catholics must be consistent. They cannot restore one creation ordinance and trample on the other. They cannot say that man cannot change the marriage institution but that he can change the Sabbath! This kind of double talk must stop. I challenge Evangelicals and Catholics to restore both creation institutions as God originally made them. After all, both of these institutions are symbols of the relationship between God and His people! If marriage is still a symbol of that relationship, why not the Sabbath?

Broken the Everlasting Covenant

There is only one everlasting covenant between the Father and the Son. The agreement was made between the Father and the Son that if man sinned, a substitute would be **provided** to restore man to his original condition.

The covenant had two aspects: [1] Covenant Law and [2] covenant sacrifice. The violation of **covenant Law** made the **covenant sacrifice** necessary.

Notice the words of Deuteronomy 4:12-13 concerning covenant law:

*"And the LORD spoke to you out of the midst of the fire. You heard the sound of the words, but saw no form; you only heard a voice. So He declared to you His **covenant** which He commanded you to perform, that is, the Ten Commandments; and He wrote them on two tablets of stone."*

Matthew 26:27-28 and Hebrews 13:20, 21 describe the covenant sacrifice:

"And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins [transgressions of the law]."

"Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen."

Hebrews 8:10-12 puts the **two ideas together**: Forgiveness and obedience:

*"For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their **sins** and their lawless deeds I will remember no more."*

The book of Revelation describes how God's people will wash the robes of their character in the **blood of the Lamb**:

"Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" 14 And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb."

But Revelation also emphasizes that the end time generation will be hated by Satan because they **keep the commandments of God**:

*"And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who **keep the commandments of God** and have the testimony of Jesus Christ."*

*"Here is the patience of the saints; here are those who **keep the commandments of God** and the faith of Jesus."*

The remnant will overcome Satan by the **blood of the lamb** and the **word of their testimony** (Rev. 12:11). Their justified life will lead them to be faithful **even unto the death**.

Notice the following texts in closing:

Isaiah 26:12:

*"LORD, You will establish peace for us, for **You have also done all our works in us.**"*

Philippians 2:12-13:

*"Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is **God who works in you** both to will and to do for **His good pleasure.**"*

Revelation 19:7, 8:

*"Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." And to her it was granted to be arrayed in fine linen, clean and bright, for the **fine linen** is the **righteous acts of the saints.**"*

Ephesians 2:8-10:

*"For **by grace** you have been saved through faith, and that not of yourselves; it is the gift of God, **not of works**, lest anyone should boast. For we are His workmanship, created in Christ Jesus [redemption] **for good works**, which **God prepared** beforehand that we should **walk in them.**"*

Earlier in this material I quoted **Hebrews 13:20, 21** where covenant sacrifice is mentioned. But notice what else is found in this verse:

*"Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the **blood of the everlasting covenant**, make you complete in every **good work to do His will**, working in you what is **well pleasing** in His sight, through Jesus Christ, to whom be glory forever and ever. Amen."*

How can this type of life be lived?

Isaiah 26:1-3 and emphasize the word 'stayed':

*"In that day this song will be sung in the land of Judah: "We have a **strong city**; God will appoint salvation for walls and bulwarks. Open **the gates** that the righteous nation which **keeps the truth** may enter in. You will keep him in perfect peace, whose mind is **stayed** on You, because he **trusts** in You."*

Likeness to Jesus is not secured by glimpsing or glancing at Him but by lingering and dwelling on Him.

2 Corinthians 3:18:

*"But we all, with unveiled face, **beholding** as in a mirror the glory of the Lord, **are being transformed** into the same image from glory to glory, just as by the Spirit of the Lord."*

Ellen White once wrote:

*"By **beholding** Christ, by **talking** of Him, by **beholding** the loveliness of His character we become **changed**. Changed from glory to glory. And what is glory? Character—and he becomes changed from character to character. Thus we see that there is a work of purification that goes on by beholding Jesus." Sons and Daughters of God, p. 337*



Additional study material not related directly to the class:

Decoding the Mysteries of Revelation 17

Introductory matters

The book of Revelation is saturated with exotic imagery. This imagery, known as apocalyptic, was part of the *lingua franca* of that day. In order to comprehend this bizarre imagery we must walk in the shoes of the people of that time. That is, we must understand the symbols as they did and not as we would in the twenty-first century.

Revelation 17 is one of the most complex and intellectually challenging chapters in the book of Revelation. It contains vivid symbols, mysterious numbers and strange expressions. It is like a giant jigsaw puzzle with each symbol being a piece of the puzzle. Before we can put the puzzle together we must first carefully analyze the shape of each piece to see where it fits within the puzzle as a whole. Fortunately for us, the first part of the vision (verses 1-8) is explained in great detail by the interpreting angel in the second part (verses 9-18).

Signs and Wisdom

We are told in Revelation 1:1 that the book of Revelation was signified to John. The root word behind the verb 'signified' is 'sign'. This indicates that the book of Revelation was given to John in sign language and sign language is symbolic language. This means that the symbols must be decoded or deciphered in order to ascertain the book's message.

In order to understand the symbolic language of Revelation 17 we must have wisdom (Revelation 17:9) and wisdom comes only from God (James 1:5). It is not enough to study Revelation 17. We must pray that God will give us supernatural wisdom from on high to understand it.

The Angel of Revelation 17

Revelation 16 describes seven angels who pour out the seven last plagues upon the earth. The vision in Revelation 17 was given to John by one of those seven angels who had the seven plagues (Revelation 17:1; 16:12). The question that begs to be asked is: Which of the seven plague angels in Revelation 16 comes back to speak with John in Revelation 17?

The answer to this question is not hard to find. The harlot of Revelation 17 is described as a woman sitting upon many waters (17:1) and on her forehead is found the inscription: "MYSTERY: BABYLON THE GREAT" (17:5). She is also said to be that "great city which reigns over the kings of the earth." (Revelation 17:18). That is to say, the 'harlot' and the 'city' are interchangeable terms.

What was the name of the river that ran through the city of Babylon? The answer to this question is provided by a geographical study of the region as well as by Scripture. The ancient city of Babylon sat upon the many waters of the river Euphrates (Jeremiah 51:12, 13). This means that we must look for the bowl angel who refers to the river Euphrates and that bowl angel is the sixth (Revelation 16:12). In other words, the angel who poured out the sixth plague upon the river Euphrates in Revelation 16:12-16 came back to John in chapter 17 and further explained the meaning of that same plague in Revelation 17. In short, Revelation 17 is an explanation and amplification of Revelation 16:12-16.

The Harlot Woman (17:1)

The harlot woman is the main protagonist of the story. She sits on the waters, on the dragon beast and on the heads. She fornicates with the kings of the earth. She gives wine to the nations. She sheds the blood of the saints. She has dominion over the nations and she is eventually hated by the ten kings who are described as being on the seventh head of the dragon beast. So, what does this harlot woman represent?

In the Old Testament a harlot woman was a symbol of apostate Israel (Ezekiel 16:15, 16). Ellen White explains that the harlot of Revelation 17 symbolizes an apostate church—the Roman Catholic papacy.

"In Revelation 17 Babylon is represented as a woman --a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church." The Great Controversy, p. 381.

The harlot woman of Revelation 17 represents apostate religion which has climbed on the back of the civil powers of the world with the purpose of using them to persecute God's faithful people.

The harlot woman at the stage in which she appears in Revelation 17 represents the apostate Roman Catholic system. But the meaning of the symbol is broad. We shall find that apostate religion actually allied itself with seven consecutive world civil powers beginning with

Nebuchadnezzar's Babylon and ending with a resuscitated Papacy after the deadly wound is healed.

Her Fornication (17:2; 18:3)

If the harlot represents apostate religion, then her fornication with the kings of the earth must mean that she joins church and state. As much is confirmed by Ellen White:

"It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation." GC, p. 382

"Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience." GC, p. 443

The act of sitting (17:1)

The Babylonian harlot is said to sit on many waters (17:1, 15), on a scarlet beast (17:3) and on the seven mountains (17:9). How is it possible for the harlot to sit upon all three of these at the same time? We shall answer this very important question a little later on in our study.

This act of sitting means that the harlot not only rules over the kings of the earth (17:18) and over every tribe, tongue and nation (13:7).

The Waters (17:1)

What is represented by the waters upon which the harlot sits? Later on in this study we shall find that the body of the dragon beast of Revelation 17 is composed of waters and these waters are symbolic of people from every nation, kindred, tongue and people. The waters upon which the harlot sits are clearly identified as multitudes, nations, tongues and peoples (17:15).

According to the prophet Isaiah the nations make a noise like the noise of the seas and a rushing like the rushing of many waters (Isaiah 17:12, 13).

Waters Dried up

A careful comparison of Revelation 12, 13, and 17 reveals that the persecuting waters upon which the woman sits were dried up once in the past (when the fifth head was wounded in 1798) and the waters shall be dried up once again in the future (when the seventh head is wounded at the time of the sixth plague). Let's take a look at these two occasions when the waters dried up.

The Perspective of Revelation 12: The waters dried up toward the end of the 1260 years of persecution against the woman.

- In **Revelation 12:15** we are informed that the dragon spewed water out of its **mouth** (singular) for **1260 days/years** with the intention of drowning the woman. But **Revelation 12:16** states that the persecuting waters were **dried** up.
- After a time of **respite**, we are told that the dragon will be enraged with the woman once more and will **spew waters out** of its mouth against the **remnant** of the woman's Seed, that is, the remnant of Jesus (Revelation 12:17).

Note: In **Joshua 24:2, 3, 14, 15** the Euphrates River is described under the euphemism of "**the Flood**." **Genesis 15:18** depicts the Euphrates as "**the great River**" (see also Isaiah 8:7, 8; 17:12, 13; 59:19). Thus in Revelation 12 we are to understand **the** River (with the definite article in the Greek) or **Flood** that the dragon spews out his mouth as the **river Euphrates**.

The Perspective of Revelation 13:1-10: The Beast is wounded at the end of the 42 months of persecution against the woman.

- Revelation 13 depicts the same scenario that we found in Revelation 12. **Revelation 13:7** describes a sea beast that persecutes the saints for 42 months (the same period as the 1260 days/years). At the end of this period the beast received a **deadly** wound with the sword (**Revelation 13:10**) and persecution against the woman ceased for a season.
- According to **Romans 13:4**, the sword belongs to the **civil rulers**. After a period of convalescence the deadly wound of the sea beast is **healed** (the waters flow again) and the whole world wonders after the beast (**Revelation 13:3, 11-18**).

Note: Some wonder whether the beast was actually killed or only mortally wounded. The expression "as it were wounded to death" (13:3) is identical to the description of Jesus as a Lamb "**as it had been slain**" (5:5). No one would sustain that Jesus was not killed! Revelation 13:10 leaves no doubt that the beast **was killed** with the sword (13:10). It is very important to remember that when the **head is dead**, the **beast is dead** but when the **head is alive**, the **beast is alive** (cf. Revelation 13:12, 14).

The final drying up at the end of the Time of Trouble:

- As stated above, when the deadly wound is healed, the persecuting waters of the symbolic Euphrates will **inundate once more** (Revelation 13:3) with the intention of drowning God's remnant people.
- We found a similar scenario in Revelation 12. After the earth helps the woman by drying up the persecuting waters, the dragon is **enraged with the remnant** of her seed and launches a deadly persecution against them (Revelation 12:17).
- But we are told in **Revelation 16:12** that the raging waters of the Euphrates will be **dried** up, that is, the beast will once again receive a **final deadly wound** when the seventh head is wounded.

- And Revelation 17 explains that the kings over whom the harlot ruled will hate her and make her naked, eat her flesh and burn her with fire (Revelation 17:16). Once again, the sword of civil power that the harlot used to kill God's people will turn against her repeating events globally that will be similar in character to the French Revolution.

The Perspective of Daniel 11:40-45

Though this passage falls outside the immediate scope of our present study, a few remarks might be helpful.

- Daniel 11:31-39 describes the king of the north persecuting the saints and doing his will for [1260] 'days' (11:33).
- But when the 'days' are over (at the time of the end in 1798) the king of the south rises against him and wounds him (11:40).
- The king of the north then recovers from his wound and rises like a mighty tempest to flood and overflow the world (11:40-44).
- But at the apex of his power he comes to his end and has no one to help him (11:45). This is another way of saying that the waters which helped the king of the north will dry up on him!

It does not take much of an imagination to see the link between Daniel 11 and Revelation 12, 13 and 17. Notice the following comparison:

The waters flow during the 1260 days/42 months/time, times and dividing of time:

- Revelation 13:5, 7 depicts the beast [the King of the North] persecuting the saints and ruling for 42 months.
- Revelation 12:13-15 describes this same period of persecution but with different symbolism. The dragon spews flood waters out of his mouth to overflow the woman (the faithful church) for 3.5 times.

The waters are dried up at the end of the 1260 days, 42 months/time, times and dividing of time:

- At the time of the end, the beast [the King of the North] received a deadly wound (Revelation 13:3).
- Toward the end of the 1260 days/years, the dragon's persecuting flood waters were dried up (Revelation 12:16). The drying up of the waters represents the same event as the deadly wound.

The waters flow again and are dried up for the last time:

- After a period of respice, the beast's deadly wound is healed and the floodwaters flow once more thus threatening the very existence of God's remnant people (12:17; 13:11-18).

- Finally, when the **spiritual Euphrates is at flood stage**, God will **dry it up** and deliver his people (Revelation 16:12-16; see also Daniel 12:1).
- In summary, the sequence in Daniel 11 and Revelation 12, 13 and 17 is as follows:
- **Flood** (1260 or 42 months of papal dominion: 538-1798).
- Waters **dried up** (Papacy loses the support of the state in 1798 and the wound is kept in place by the United States).
- **Flood** (deadly wound healed: The papacy gains the support of the state through the agency of the United States).
- Waters **dried up** (Papacy loses world support during the sixth plague).

The Harlot's Name

The harlot's name is **Babylon** and she is the **mother** of harlots (17:5).

If the harlot is the **mother** of harlots then she must have **daughters** that were **born from her** at some point. Her daughters are also described as the **false prophet** or the **lamb-horned beast** (Revelation 13:11; 16:13. Compare with the story of Elijah in the Old Testament and the story of the martyrdom of John the Baptist).

The **Protestant churches** that were born from Roman Catholicism in the **sixteenth century** failed to fully sever their relationship with their harlot mother. Instead of completing the Reformation, they fell into apostasy, teaching many of their mother's false doctrines. The book of Revelation clearly teaches that the daughters will be as **anxious to join church and state** as did their mother.

"Babylon is said to be 'the mother of harlots.' By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world." GC, pp. 382, 383

At Vatican Council II Pope John XXIII and Paul VI referred to the Catholic Church as the **Mother** and the Protestant churches as her **alienated children**:

Words of **John XXIII** at the opening of **Vatican Council II** (1962-1965):

*"... She [the Roman Catholic Church] to be an affectionate, kind and patient **mother**, she is moved by compassion and goodness towards **her alienated children**." (Ernesto Balducci, *John: The Transitional Pope*, transl., Dorothy White [New York: Hill Book Company, 1964], p. 269.*

Words of **Pope Paul VI** during the council:

*"Because of their position, separated brethren are the object of deep and tender affection on the part of the **Mother Church**. . . It is a love that feels grief and sadness, the love of a heart wounded by estrangement, because the estrangement prevents our brethren from enjoying so many privileges and rights, and makes them lose so much grace. But perhaps for this very reason its love is all the deeper and more burning. . ."* Cardinal Augustin Bea, *The Unity of Christians*, ed., Bernard Leeming [New York: Herder and Herder, 1963], p. 140

Thus Revelation 17 describes a wicked **three-fold alliance** between the **harlot**, her **daughters** and the **kings of the earth**. This trilogy is described in **Revelation 16:13** as the dragon, the beast and the false prophet.

In another extremely significant statement Ellen White explains:

"I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth [very interesting in the light of Revelation 12:15]. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them [this seems to indicate that Catholicism and Protestantism cover the period of two separate heads on the beast of Revelation 17]. She has had her day, and it is past [during the 1260 years], and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind [notice the allusion to Revelation 17] that the mother had when she persecuted the saints [during the 1260 years]. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother [this can be seen clearly today].

I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday.

Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints." Ellen G. White, Spaulding Magan Collection, pp. 1, 2.

In this remarkable statement, Ellen White clearly affirms that **Protestants** will make overtures and seek to **gain the influence of the Catholics** and then the Catholics will tell Protestants to go ahead and proclaim a Sunday law. The present efforts of the religious right to enlist Catholics in the fight against abortion, gay marriage, pornography, poverty and other social evils will come back to haunt them.

In a related statement, Ellen White gives her understanding (actually, God's understanding) of Revelation 17:1-4:

"In the seventeenth of Revelation is foretold the destruction of all the churches [these are the apostate Protestant churches] who corrupt themselves by idolatrous devotion to the service of the papacy, those who have drunk of the wine of the wrath of her fornication. [Rev. 17:1-4 quoted.]

Thus is represented the papal power [the harlot], which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations; promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. "Upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth."

What is it that gives its kingdom to this power? [Notice that the United States under the dominion of apostate Protestantism and Roman Catholicism are two separate powers and the United States will give its kingdom to the papacy] Protestantism, a power which while professing to have the temper and spirit of a lamb and to be allied to Heaven, speaks with the voice of a dragon. It is moved by a power from beneath." (Letter 232, 1899) Ellen G. White, The Seventh-day Adventist Bible Commentary, volume 7, p. 983

Names of Blasphemy

The harlot has names of blasphemy on her forehead (17:5). Blasphemy is when a mere man claims to exercise the powers of God on earth (John 10:30-33) and when he claims to have the power to forgive sins (Mark 2:7).

The Harlot's Attire

Purple and scarlet are the colors of royalty (John 19:5; Matthew 27:28) and this power sits or reigns over multitudes, nations, tongues and people.

The harlot is attired with gold, silver, precious stones and pearls. This indicates that this is a very rich and ostentatious power. Notably, in the Old Testament, Israel clothed herself with all this paraphernalia to entice the kings of the surrounding nations to fornicate with her.

"The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome." GC, p. 382.

It is significant that the Roman Catholic clergy's colors are purple and scarlet. It is also worthy of note that the garments that are used by the papal clergy do not include blue! In Scripture, blue is a symbol of God's holy Law (Numbers 15:37-41).

The Golden Cup with Wine

The golden cup in the harlot's hand contains the wine of Babylon. The wine is identified as her abominations and the filthiness of her fornication (Revelation 17:4).

This wine is given to all nations, that is to say, to all the inhabitants of the earth (17:2; 18:3). It is not the choice of the nations to drink this wine. Drinking the wine is not optional because we are told that Babylon has made all nations drink of the wine and that all nations were made drunk with it (14:8; 17:2).

The wine is called 'the wine of **the wrath** of her fornication'. That is, drinking the wine causes **wrath** against those who are not willing to drink (14:8; 18:3).

The cup is full of wine but the wine is composed of the harlot's abominations. Thus the words 'wine' and 'abominations' are interchangeable. The harlot's abominations include several things:

- **Idol** worship (Deuteronomy 7:25, 26)
- Spiritualism or attempting to speak to and with the **dead** (Deuteronomy 18:9-13)
- Refusing to hear God's **law** (Proverbs 28:9)
- Spiritual **adultery** (Ezekiel 23:35-45)
- Eating unclean **meats** (Deuteronomy 14:3)
- Shedding innocent **blood** (Ezekiel 22:2)
- Sun **worship** (Ezekiel 8:16)

Ellen White clearly identified the meaning of the wine:

"The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and satanic heresies which exalt the false Sabbath, and lead men to trample underfoot God's memorial. Testimonies to Ministers, pp. 61, 62

Later in this study we will see that these multitudes and rulers who have **swallowed the poisonous doctrines** of these apostate ministers will awaken from their drunkenness and **destroy them**.

In the above statement Ellen White blames the churches for giving the rulers of the world the wine of Babylon. But in a statement in The Great Controversy, p. 389 she is more specific: It is **the ministers**, the men of learning of the apostate churches, who are guilty of the spiritual intoxication of the world:

"When faithful teachers expound the word of God, there arise men of learning, ministers professing to understand the Scriptures, who denounce sound doctrine as heresy, and thus turn away inquirers after truth. Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the word of God. But religious faith appears so confused and discordant that the people know not what to believe as truth. The sin of the world's impenitence lies at the door of the church."

After quoting **Revelation 17:1-4** Ellen White clearly identifies this harlot as the Roman Catholic papacy:

"In the seventeenth of Revelation is foretold the destruction of all the churches who corrupt themselves by idolatrous devotion to the service of the papacy, those who have drunk of the wine of the wrath of her fornication. [Rev. 17:1-4 quoted.]

Thus is represented the papal power, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations; promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies." Ellen G. White, The Seventh-day Adventist Bible Commentary, volume 7, p. 983.

God's Faithful People

In all **three chapters** (12, 13, 17) where the seven-headed beasts are found, they are at war with the people of God.

- God's people in **Revelation 12:13, 15** are referred to as a **woman** whom the dragon **attempts to drown** with the waters it spews out of its mouth.
- In **Revelation 12:17** God's people are called the "**remnant** of her Seed." The dragon goes out to **make war** with them.
- In **Revelation 13:7** God's people are called the **saints**. The beast **persecutes** them.
- In **Revelation 17:6** God's people are called the **saints** and the **martyrs** of Jesus. The harlot, by **using the waters** upon which she sits, attempts to drown God's people.

Note that Ellen White applies Revelation 17:6 to the career of the Roman Catholic papacy:

"The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome. . . And no other power could be so truly declared "drunken with the blood of the saints" as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with "the kings of the earth." GC, p. 382.

The Seven Headed Scarlet Dragon

John N. Andrews, perhaps the ablest scholar in the history of the Seventh-day Adventist Church, had this to say about the seven headed scarlet dragon of Revelation 17:

"The seven heads are seven forms of civil power which successively bear rule. These seven heads belong alike to the dragon of Revelation 12, the beast of chapter 13, and that of Revelation 17. This shows conclusively that the dragon and these two beasts are symbols of the same power under different heads; for there are not three sets of seven heads, but it is evident that the heads are successive forms of its power, one of them bearing rule at a time, and then giving place to another (Revelation 17:9, 10). The proper period of each seems to be this: The dragon before the 1260 years, the beast of chapter 13 during that period, and the beast of chapter 17 since the deadly wound and captivity at the close of that period." (J. N. Andrews, The Three Messages of Revelation XIV, 6-12, pp. 77, 78.

It will be noticed that the seven heads of the dragon beast are also described as seven mountains. In Bible prophecy mountains represent kingdoms, not individual kings (Daniel 2:34, 35, 44; Jeremiah 51:25; Micah 4:1; Revelation 17:9 in the light of Daniel 2:38, 39; 7:17, 23). This means that the seven heads must represent seven kingdoms that have ruled upon the earth and have been controlled by the harlot or apostate religion.

The River Dragon

In order to comprehend the meaning of the seven headed dragon upon which the harlot sits, we must first understand how the ancients perceived river dragons.

The ancients believed that mountains were heads of a great cosmic river serpent/dragon. According to their world view, the mountains/heads would spew out waters (headwaters) which would flow down into the valley. As river twisted and turned tortuously in the valley it looked like the body of a great river serpent/dragon. According to their view, when the river was at flood stage it overflowed its banks and sprouted wings (Isaiah 8:7, 8).

It is of the utmost importance to keep in mind that Revelation 12:15-16 and 17:15, 9, 15 is drawing on this ancient concept. But in Revelation the river dragon takes on a symbolic meaning. The mountains symbolize kingdoms and the waters represent multitudes, nations, tongues and peoples. It is important to understand that the nations, multitudes, tongues and peoples actually form the body of the dragon beast. This is the reason why the harlot is described as sitting on a scarlet beast as well as on the waters. In other words, the waters and the scarlet beast are interchangeable. And the waters/dragon is scarlet because it is filled with the blood of God's people (17:6).

The reliability of this ancient view as it applies to Revelation 17 is seen in the fact that the seven heads are identified also as seven mountains. As we have already seen, in antiquity, the mountains were conceived as the heads of a dragon beast.

It is crucially important to realize that while the heads/mountains are spewing out waters, the dragon beast is alive. When the heads/mountains, however, cease to spew out waters, the dragon beast is dead. Thus the beast is alive or dead depending on whether the harlot is able to use the head to persecute God's people. That is to say, when the harlot commands the kings to order their multitudes to persecute God's people, the dragon beast is alive. When the civil powers uphold democratic principles and keep aloof from the church, the dragon beast is dead!

Three Seven-headed Beasts

The three seven-headed beasts [all representing successive stages of Rome] originate in different places:

- When the seven headed dragon attempted to slay the man child, a sign was seen in heaven (Revelation 12:1).
- The seven headed beast of Revelation 13:1 arose from the sea.
- The seven headed scarlet beast of Revelation 17:8 will arise from the abyss.

Study the Chart

Parallels between Revelation 12, 13 and 17

Seven heads and ten horns (12:3; 13:1)	Seven heads and ten horns (17:3)
Names of blasphemy (13:1)	Names of blasphemy (17:3)
Woman (12:1)	Woman (17:1)
Call for wisdom (13:18)	Call for wisdom (17:9)
Nations, tongues, peoples (13:7)	Nations, tongues, peoples (17:15)
Persecution (12:6, 13-15)	Persecution (17:6)
Waters (12:15)	Waters (17:1)
Waters dried up (12:16)	Waters dried up (16:12)
Was (1260 years—12:6; 13:5)	'Was' (1260 years—17:8)
Is not (deadly wound—12:16; 13:3)	'Is not' (deadly wound—17:8)
Wound healed (12:17; 13:3)	'Shall be' (wound healed—17:8)
Beast & false prophet (13:1-18)	Harlot and daughters (17:5)

From the Abyss

This dragon beast ascends from the **abyss** (Revelation 17:8). The abyss is the **abode of the dead**:

Romans 10:7: *"Or, Who shall descend into the **deep** [abyss in Greek]? (that is, to bring up Christ again **from the dead**.)"*

In **Revelation 20:1** Satan is cast into the abyss when his **wicked followers are dead** and he is released once more when they are raised from the dead (Revelation 20:5, 7-9).

Seven Heads

The seven heads represent seven kings (17:10), but the word 'kings' in Bible prophecy is interchangeable with 'kingdoms' (17:10; Dan. 7:17, 23; 2:37-39). The seven heads are actually seven successive kingdoms.

Some have thought that Egypt and Assyria are the first two heads of the scarlet beast. In this scenario the seven heads would be Egypt, Assyria, Babylon, Medes and Persians, Greece, Rome, Papal Rome and resurrected Papal Rome (the eighth kingdom). The problem with this concept is that Egypt and Assyria are not found in any of the lines of prophecy in Daniel or Revelation. Daniel 2, Daniel 7 and Revelation 13 all begin with Babylon as the first kingdom and Daniel 8 and 11 begin with the kingdom of Persia.

Are the Seven Heads Seven Popes?

Others have thought that the seven heads represent the successive popes who have ruled since 1929.

In this scenario, as of 2005, the **five heads which had fallen** since 1929 were:

- Pius XI (1922-1939)
- Pius XII (1939-1958)
- John XXIII (1958-1963)
- Paul VI (1963-1978)
- John Paul I (1978)

The head who is (or sixth head) would be **John Paul II (1978-2005)** and the one who is to come and will rule a short time is **Benedict XVI** (the seventh head) who served as pope from 2005-2013.

But Benedict resigned his post as of February 28, 2013 so the present pope, **Francis I**, is # 8 in the series of popes since 1929. So, as the speculation goes, **Francis I** will be the last pope because Revelation 17:11 refers to an eighth and Pope Francis I is the eighth pope since 1929! But this view can be discarded because Pope **Francis I**, is not one of the seven previous ones as is required by the prophecy of Revelation 17:11.

In summary, this is what the list of popes would look like:

- #1: Pius XI (1922-1939)
- #2: Pius XII (1939-1958)
- #3: John XXIII (1958-1963)
- #4: Paul VI (1963-1978)
- #5: John Paul I (1978)
- #6: John Paul II (1978-2005)
- #7: Benedict XVI (2005-2013)
- #8: Francis I (2013-?)

A novel interpretation was put forth before the election of Benedict XVI. It was suggested that the eighth in the series would be a demon disguised as John Paul II because the prophecy states that the eighth is of the seven. This view can be discarded for two reasons: First, at this point a demon disguised as Pope John Paul II would be # 9 in the series. Second, it did not happen!! Francis I is already the eighth pope since 1929, not a demon disguised as John Paul II.

Before the election of Francis I evangelicals and even some Adventists had referred to a prophecy by St. Malachy to the effect that the next pope would be the last, that he would be black (a euphemism for the head of the Jesuit Order who is called the 'black pope') and his name would be Petrus Romanus. None of these things are true of Francis I. All of this speculation detracts from the power of this prophecy.

The fact is that this prophecy has nothing to do with individual popes. The seven heads are not seven individuals but rather seven kingdoms. All this speculation about the seven heads should be discarded for the following reasons:

First of all, it comes pretty close to setting specific dates for the final prophetic movements. In this scenario, the successor of Pope Benedict XVI would be the last pope. Is this not setting a definite time frame for end time events?

Second, these speculative views sever Revelation 17 from the previous prophetic lines of Daniel 7 and Revelation 12 and 13. As we have seen above, Revelation 12, 13 and 17 are indissolubly linked! Ellen White understood the common thread between Revelation 12, 13 and 17:

"God has warned His people of the perils before them. John beholds the things which will be in the last days and he sees a people working counter to God." Then she says: "Read Revelation 12:17; 14:10-13, and chapters 17 and 13." Manuscript Releases, volume 17, p. 18

Third, although the seven heads of this dragon beast are said to be seven kings, the words 'kings' and 'kingdoms' are used interchangeably in prophecy (see Daniel 2:39; 7:17, 23). In prophecy 'mountains' represent kingdoms, not individual rulers. The popes on the list above are actually not rulers of seven distinct kingdoms but rather leaders of the same kingdom.

Finally, there is little or no evidence that 1929 should be chosen as the beginning date for the sequence of the seven heads. As I have clearly shown in another place, the deadly wound was not healed in 1929 because in Revelation 13:11-18 we are explicitly told that the United States will be instrumental in the healing of the deadly wound, not Italy.

The Beast's Three Final Stages

The beast (notice that it is not the harlot who has three stages but rather the beast) has three consecutive stages of existence:

- It "was [past] and is [present] not and shall be [future]" (17:8).
- It "was and is not and yet is [better translation is: "shall be present"] (17:8).
- These same time periods are described as "five are fallen [past], one is [present] and the other is not yet come [future]" (17:10).

- The time periods are also explained as the beast who “**was** [past], and **is not** [present], even he is the **eighth** [future]” (17:11).

Note: The beast “**was**” during the 1260 years of Papal dominion. It “**is not**” because the beast presently has a deadly wound. It “**shall be**” because the deadly wound will be healed and the whole world will wonder after the beast.

The heads of the dragon beast do not rule **simultaneously** but rather **consecutively**. The heads are wounded **one by one**. We know this for at least two reasons:

- First, archeological digs in ancient **Tell Amar**
- **Note:** A cylinder seal from Tell Amar in Mesopotamia (ancient Iraq) depicts a seven-headed dragon engaged in **conflict with two deities**, one before him and the other behind. Four of the heads, pierced by a spear, are shown **drooping** and are no longer in conflict. But the other three heads are still **erect**, maintaining the struggle
- Second, the testimony of Revelation 12:15 and 13:3, 5, 6 where we are told that **only one mouth** is spewing out waters at any given time

The Meaning of the Seven Heads

To the best of our **present knowledge**, the seven heads represent the following kingdoms:

- #1: Babylon
- #2: Medes and Persians
- #3: Greece
- #4: Roman Empire
- #5: Civil powers of Europe under the control of the Papacy
- #6: The civil power of the United States under apostate Protestantism
- #7: Resurrected Papal Rome allied with the kings of the whole world

It will be observed that in this scenario **three of the last four heads** of this scarlet beast are Roman (and even the United States will become an ally of the dragon or Rome because she will speak like a dragon; see the material on Matthew 24 for the connection between the United States and its fascination with Rome). The question that begs to be asked is: Why would three of the seven heads apply to Rome? Isn't one head enough to represent the various stages of Rome?

The answer to these questions is quite simple. The books of Daniel and Revelation themselves take up the **three stages of Rome separately**. In Daniel 2 the legs of iron [imperial Rome] are distinguished from the feet of iron and clay [divided Rome and papal Rome]. In Daniel 7:23, 24 we find a clear distinction between the dragon ruling by itself, and the dragon ruling with the ten horns and the dragon with the little horn.

Furthermore, Revelation 12 portrays a **dragon in heaven** as a symbol for Pagan Rome, Revelation 13 uses a **composite beast from the sea** to represent Papal Rome during the 1260

years and Revelation 17 employs yet a **third beast from the abyss** to represent the papacy when its deadly wound is healed. If three beasts which arise in three **different places** are used to represent the different stages of Rome then it should not surprise us that **separate heads** are used to depict those same stages. It is important to underline that the **sixth head** (the United States under apostate Protestantism) is symbolized by a **separate beast** and is related to Rome because it speaks like a dragon and the dragon represents Satan working through Rome.

Ellen White clearly identifies the last three persecuting powers in their proper **historical sequence**:

*“Under the symbols of the **great red dragon**, a **leopard-like beast**, and a **beast with lamblike horns**, the **earthly governments** which would be especially engaged in trampling upon God's law and **persecuting His people** were presented to John. Their war is to be carried on till the close of time. The **people of God**, symbolized by a **holy woman and her children** [Revelation 12:6, 17], are represented as greatly in the minority. In the last days, only a remnant still exists. John speaks of them as those that ‘keep the commandments of God, and have the testimony of Jesus Christ.’ Signs of the Times, February 8, 1910*

Regarding the **last head** in the sequence of seven, Ellen White has stated:

“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. Yet under one head--the papal power--the people will unite to oppose God in the person of His witnesses.” Testimonies for the Church, volume 7, p. 182

“When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,—it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth.” Signs of the Times, June 12, 1893.

Some have wondered about the **eighth head** of the dragon beast. The simple fact is that this beast **does not have eight heads**—it has only seven but the seventh head counts as an eighth; that is to say that head number 7 bears the number 8.

Time and again Revelation 17 tells us that there are **only seven heads** on the dragon beast (17:3, 7, 9, 10). Louis Were has shown in his book, The Woman and the Resurrected Beast, eight is the **number of the resurrection**.

The Wings

Though Revelation 17 **does not** use the symbolism of wings, it would be well to notice that in **Isaiah 8:7, 8** the invasion of King Sennacherib into the land of Judah is compared to the flooding of the mighty river Euphrates. The river at **flood stage** is compared to a dragon with wings:

*“Now therefore, behold, the Lord brings up over them the waters of **the River**, strong and mighty—the **king of Assyria** and all his glory; he will go up over all his channels and go over all his banks. 8 He will pass through Judah, he will **overflow and pass over**, he will reach up to the neck; and the stretching out of his wings will fill the breadth of Your land, O Immanuel.”*

The Ten Horns

The **ten horns** are found on the head of the dragon beast of Revelation 12, on the head of the sea beast of Revelation 13 and on the head of the scarlet beast of Revelation 17. Whereas the seven heads are **consecutive**, the ten horns are **contemporaneous**. This is made clear by the fact that all ten horns will rule (when they receive the kingdom) simultaneously on the **seventh head** when the beast resurrects from its death wound (Revelation 17:12).

The ten horns are symbolic of ten **kings** (17:12). The ten kings represent ‘the **kings** of the earth and the whole **world**’ (16:14; see also 17:18). During the 1260 days/years, the ten toes and the ten horns of Daniel 2 and 7 represented the nations of Western Europe but at the end the ten toes and ten horns represent the kings of the earth and the **whole world**.

These kings will have one **mind** until the words of God are fulfilled (16:17; 17:17). The kings represent the rulers of the Christian world who, under the leadership of apostate Protestantism and Roman Catholicism, will influence the state to enact and enforce a Sunday law. When this happens, they will all be on the same page.

Are we to understand that there will be just ten nations in this universal union? No. The number 10 is symbolic of ‘all’. This can be seen in several Biblical texts:

- Genesis 24:10: Ten camels are symbolic of **all** of Abraham’s goods.
- Luke 19:13: Ten servants are symbolic of **all** of Christ’s professed followers.
- I Samuel 1:8: Ten sons.
- Ecclesiastes 7:19: More than ten rulers of the city.
- Daniel 1:14, 15: The young men were tested for **ten days**.
- Daniel 1:20: The young men were **ten times better**.
- Matthew 25:1: **Ten virgins** represent all of God’s professed people.
- When we return **10%** of our income we are confessing that all belongs to God.
- The **Ten Commandments** express the whole duty of man. The **whole** law and prophets are summarized in the ten. God added no more to them (Deuteronomy 5:22; Ecclesiastes 12:13; Matthew 22:40).

They give their power, authority and kingdom to the **beast** (17:12, 13):

"The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. Of this time John the Revelator declares: [Rev. 18:3-7; 17:13, 14, quoted]. "These have one mind." There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. "And shall give their power and strength unto the beast." Thus is manifested the same arbitrary, oppressive power against religious liberty--freedom to worship God according to the dictates of conscience--as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism." Ellen G. White, Selected Messages, volume 3, p. 392

They will be kings with the beast for **one** hour (17:12).

They will make **war** with the lamb (19:19; 16:14) in the person of His witnesses:

"As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. Yet under one head--the papal power--the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate." 7T, p. 183

In Matthew 25 Jesus said to His faithful followers: "In that you have done it unto one of these the least my brothers you have done it **unto me**." And when Jesus spoke to Saul of Tarsus He said: "Saul, Saul, why do you **persecute me**?"

Jesus will overcome the kings of the earth and the whole world because He is the King of kings and Lord of lords (17:14; 19:19-20).

Those who are allied with Jesus are called, chosen and **faithful** (17:14).

The ten kings will not always have a love affair with the harlot who controls them. The kings will **hate** the harlot and turn against her (17:15-16). Not only will the kings turn against the religious leaders but the multitudes which composed these kingdoms will turn against the harlot. The **kings** will hate her and the **waters** will dry up on her. A scene similar to the French Revolution will be witnessed but on a global scale.

Ellen White describes the time when the waters of the great River **Euphrates** will dry up (16:12)

"With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness." GC, pp. 635, 636

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. "We are lost!" they cry, "and you are the cause of our ruin;" and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed. GC, p. 656.

- We are told in Revelation 17:11 that the beast will go to perdition.
- In II Thessalonians 2:3 we are told that the man of sin will go to perdition.
- In John 17:12 Judas Iscariot is called the son of perdition.

The Final Drying up of the Waters

The seven headed dragon of Revelation 17 is reminiscent of Leviathan. There are three key passages in the Old Testament which depict this seven-headed monster: Psalms 74:10-14; Job 41 and Isaiah 27:1. We discover several interesting details about Leviathan in these passages:

- Leviathan is a sea creature with multiple heads. He rules over the waters.
- Leviathan is also called the fleeting serpent and the great dragon. In fact the Hebrew word "Leviathan" means "twisted, coiled".
- Leviathan is at enmity with God and His people.
- Leviathan is the king of the children of pride.
- Ultimately God will pull out Leviathan from its natural habitat, cast it onto dry land and crush its heads.

Though the book of Revelation does not use the name "Leviathan" it is clear that the dragon beast of Revelation 12 and the scarlet beast of Revelation 17 is Leviathan. All of the details about Leviathan in the Old Testament coalesce in the portrait of Revelation.

After the millennium the waters will revive once again—because the wicked from all the ages will resurrect from the dead (Revelation 20:5, 7-9). Satan will reign for a season over the multitudes. Satan will entice them to surround the New Jerusalem and they will be like the river Euphrates at flood stage (this is the imagery behind Psalms 46). As they are about attempt to drown the city, the final drying up of the waters will take place. Notice how Ellen White describes this final drying up of the waters after the millennium:

"He [Satan] rushes into the midst of his subjects and endeavors to inspire them with his own fury and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their rage is kindled against Satan and

those who have been his agents in deception, and with the fury of demons they turn upon them.” GC, p. 671.

This portrayal by Ellen White is corroborated by the picture in **Ezekiel 28:2-10** where the nations will **unsheathe their swords** against the covering cherub, Lucifer.



Additional study material not related directly to this class:

History's Hidden Conspiracy

A Stealth History

For many years I have been an avid student of history because I believe that history teaches us important lessons about the future. As the wise man put it:

Ecclesiastes 1:9: "That which has been is what will be, that which is done is what will be done, and there is nothing new under the sun."

But the history that we see is only the tip of the iceberg. The real history is being written under the surface. In other words, there is a history that is being written behind history. Contrary to what many believe, there is a hidden conspiracy behind history and only the Bible can unveil that which is hidden to the physical eyes! I will pursue this theme further on the first Sabbath in January. Ellen White has correctly stated:

"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will." Education, p. 173

Genesis 3:15: A battle for survival:

"And I will put enmity between you [the serpent] and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel."

Four elements:

- Enmity
- Serpent
- Woman
- Two Seeds, one righteous and the other unrighteous

This was God's declaration of war. A fight for survival ensues. If I allow the Seed to come I am finished.

Abraham's Time

Fast forward to the time of Abraham:

Genesis 12:1-3, 7: God promised Abraham the land and the Seed:

"Now the Lord had said to Abram: 'Get out of your country, from your family and from your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.' And the Lord appeared unto Abram, and said: 'Unto thy seed will I give this land': and there built he an altar unto the Lord, who appeared unto him."

God took Abraham out of Ur to Haran and then to the Promised Land and promised him the Seed. So the devil now knows where the Seed will be born.

Genesis 22:18: It was through the Seed that all nations would be blessed. Abraham was only the instrument to bring the Seed into the world.

"In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

Galatians 3:16: Who was the Seed that was promised to Abraham? The same Seed of Genesis 3:15.

"Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ."

Did Abraham know this?

John 8:56: Did Abraham know that Isaac was not THE Seed?

"Your father Abraham rejoiced to see My day, and he saw it and was glad."

Genesis 15:13-15: 430 year prophecy. God did not reveal the name of the place where Israel would be enslaved.

"Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete."

The question is: How could this prophecy be fulfilled when Abraham, Isaac and Jacob lived in Canaan? The answer is Joseph!

Transplanting Joseph and Israel

Satan was taking note. "My mission is to prevent this from happening because my survival is at stake."

- Joseph's dreams of the sheaves and the sun, moon and stars that he would rule over his father, mother and brothers.
- Satan says that he will not allow these dreams to be fulfilled so he works upon his brothers to sell Joseph into slavery. God uses this to transplant Joseph to Egypt and thus the conditions for the fulfillment of the 400 year prophecy are prepared. But Satan thinks that the problem is solved. Joseph will not rule because he is now a servant.
- Unjustly sold: Satan says: Problem solved. Joseph will not be a ruler but a servant.
- In Potiphar's house he sharpens his administrative skills.
- Unjustly accused: Ends up in prison for no fault of his.
- He further sharpens his administrative skills in the prison (Genesis 39:22, 23).
- Meets the baker and the cup bearer.
- The cup bearer gets a case of divine amnesia.
- Pharaoh has two dreams of the sheaves and the cows.
- Joseph is called and becomes prime minister of Egypt.
- He will now put his administrative skills to good use.
- Provision is made by storing up during the seven years of plenty.
- There is the prospect of starvation for the family from which the Seed will come. Jacob says to his sons: "God down to Egypt so that we shall live and not die" (Genesis 42:2).
- Two years into the drought Jacob sends his sons (except Benjamin) to Egypt to buy provisions because the famine was severe in all lands (Genesis 41:57).
- His brothers now bowed down to him with their faces to the earth (Genesis 42:6). Joseph's dreams are now coming true!

Genesis 45:5-8: The end of the story: God sent me down to preserve a posterity:

"But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life. For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting. And God sent me before you to preserve a posterity for you in the earth and to save your lives by a great deliverance. So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt."

So the drought is caused by Satan to get rid of Jacob and his family. He will starve the holy line to death and thus frustrate the coming of the Seed. But what Satan does not yet realize is that God has transplanted Joseph to Egypt to keep the posterity alive and to transfer all of God's people to Egypt as He had foretold in the prophecy of the 400 years.

But the question comes up: Why was it necessary to transfer Israel to Egypt? Why not just leave Israel in Canaan without having to go to Egypt? Ellen White has the clear answer:

*“The assurance, ‘Fear not to go down into Egypt; for I will there make of thee a **great nation**,’ was significant. The promise had been given to Abraham of posterity numberless as the stars, but as yet the chosen people had **increased but slowly**. And the land of Canaan now **offered no field** for the development of such a nation as had been foretold. It was in the possession of **powerful heathen tribes** that were not to be dispossessed until ‘the fourth generation.’ If the descendants of Israel were here to become a numerous people, they must either **drive out the inhabitants** of the land or **disperse** themselves among them. The former, according to the divine arrangement, they could not do; and should they mingle with the Canaanites, they would be in danger of being **seduced into idolatry**. Egypt, however, offered the conditions necessary to the fulfillment of the divine purpose. A section of country well-watered and fertile was open to them there, affording every advantage for their speedy increase. And the **antipathy** they must encounter in Egypt on account of their occupation--for every shepherd was ‘an abomination unto the Egyptians’--would enable them to remain a **distinct and separate people** and would thus serve to shut them out from participation in the idolatry of Egypt.” PP, p. 232*

He has:

First, He has transplanted Joseph to Egypt to keep the holy seed alive.

Second, He has provided a safe and ideal place in Egypt where the holy line can grow into a great nation without becoming totally demoralized by the idolatry of Egypt.

Satan knows that the prophecy of the 400 years has come to an end and he knows what the next in God’s plan will be: He will deliver His people and take them back to Canaan where the promised Seed will be born that will crush his head! So Satan kicks into action.

Moses the Deliverer

Now we move down the **corridors of history** to the time of **Moses**. Satan now **sees what God had done**.

Exodus 1:13, 14: But the devil enslaves them in Egypt because he wants them to **remain there**. The prophecy of the 400 years in the **forefront of his mind**:

*“So the Egyptians made the children of Israel serve with **rigor**. And they made their lives **bitter** with **hard bondage** in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with **rigor**.”*

Time and again in the **Old Testament** Israel is compared to a **woman**.

Israel was in bondage to a cruel taskmaster called **the great dragon**:

Ezekiel 29:3, KJV:

*“Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, **the great dragon** that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.”*

Exodus 2:23-25: Travail language:

*"Now it happened in the process of time that the king of Egypt died. Then the children of Israel **groaned** because of the bondage, and they **cried out**; and their **cry** came up to God because of the bondage. So God heard their **groaning**, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God acknowledged them."*

A **deliverer** is born in Egypt and his name is **Moses**. He was **shielded in Egypt** and then **leads a people out** of bondage to the Promised Land:

- **Woman:** Jochabed
- **Enmity:** Pharaoh wants to kill Moses
- **Dragon:** Really Satan
- **Seed:** Moses is the seed of the woman and Pharaoh is the seed of the dragon.

In Moses' day Satan **attempts to kill** the seed because he knows that **God must be planning to deliver** Israel to take them back to the land as He had promised **430 years earlier**

Exodus 1:22:

*"So Pharaoh commanded all his people, saying, "**Every son** who is born you shall cast into the river and every daughter you shall save alive."*

Exodus 4:22:

*"Then you shall say to Pharaoh, 'Thus says the Lord: "Israel is My son, **My firstborn**."*

Hosea 11:1:

*"When Israel was a child, I loved him, and **out of Egypt** I called My son."*

Battle for the Land

The battle for the land has an **underlying religious cause** from the days of **Abraham on**. Satan knew that Israel was **Messiah's land** and that Jerusalem was **His city**. This is not because the land as such was important but because Messiah would be born in the land. Satan tried to keep Israel out of the land in the times of Moses.

Then Israel had to fight **tooth and nail** to conquer the land.

David had to fight for **Mt. Moriah**, the temple site.

When Israel went into captivity Satan worked on the **Persian rulers** to not allow Israel to go back to their land.

Today's for the land has **no religious significance** because Messiah was **born** there, **lived** there, **died** there, was **buried** there, **resurrected** there and **ascended** there.

Now there is a **New Holy Land**, heaven and a **new capital** where Messiah carries on His work, the New Jerusalem. On earth He is where **two or three are gathered** in His name and there is no reason for Satan to **fight for the land** because the events **already occurred** there.

But the devil causes a **distraction** by having people look over a the land so as not to see that that the battle is now over God's people who are in **all the world** and not localized in the Middle East.

The True Deliverer

The deliverance of **literal Israel** from **literal bondage** in **literal Egypt** represents the deliverance of spiritual Israel from Spiritual bondage in spiritual Egypt

Revelation 12:1-5:

*"Now a great sign appeared in heaven: a **woman** clothed with the sun, with the moon under her feet, and on her head a garland of **twelve stars**. Then being **with child**, she **cried out** in labor and in pain to give birth. And another sign appeared in heaven: behold, a great, **fiery red dragon** having seven heads and ten horns, and seven diadems on his heads. His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, **to devour her Child** as soon as it was born. She bore a **male Child** who was to rule all nations with a rod of iron. And her Child was **caught up** to God and His throne."*

Show how **Revelation 12** fulfills the Moses prophecy by the four elements:

- **Woman**: The Old Testament Church because the woman then flees for 1260 years.
- **Enmity**: Hatred toward the woman's Seed.
- **Dragon**: Satan
- **Seed**: The woman's Seed is **Jesus** and the devil's seed is **Herod**.

God's people are **in bondage to sin** and cry out for a deliverer—the woman is **crying out** because she is longing for the deliverer to be born.

Jesus was born **in Canaan** from the **Old Testament Church**. The woman of Revelation 12 actually represents a **holy line of women** from whom the Seed is born.

Matthew 1:21:

*"And **she** will bring forth **a Son**, and you shall call His name Jesus, for He will **save His people** from their sins."*

Luke 4:18-19 Jesus came to deliver from **spiritual bondage to sin**:

*"The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to **proclaim liberty to the captives** and recovery of sight to the blind, to **set at liberty those who are oppressed**; O proclaim the acceptable year of the Lord."*

John 8:34-36: Jesus came to be the **great emancipator**:

"Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, but a son abides forever. Therefore if the Son makes you free, you shall be free indeed."

Satan knows that the deliverer is being born. He knows that the prophecy of the 70 weeks provides the **approximate time** when He will be born. He knows he will be born in **Bethlehem**. He knows that **a star will announce** His birth.

Matthew 2:16-17: It was Satan that **feared for his throne** so he uses Herod to **kill all the male children**:

"Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men."

Jesus is shielded in Egypt and called out to return to the Promised Land to become the deliverer

Matthew 2:13-15: Jesus was protected in Egypt and then was called out to come back to the Promised Land to save his people:

*"Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him." When he arose, he took the young Child and His mother by night and departed for Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "**Out of Egypt I called My Son**."*

The Importance of the Incarnation

The incarnation of Christ is everything to us. Without this there would be no salvation and Satan knew it:

"The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ and through Christ to God." **1 SM** 244

- **Live** in our place.
- Give us a **perfect example to follow**.
- Be **tempted** in all things such as we are in order to help us.
- **Die** in our place.
- **Intercede** for us (had to be a man and just). His life and death had to stand in our place.
- **Come again** for us.

Rev 12:17, KJV: Satan is angry with the Remnant and goes out to make war with them

*“And the **dragon** was **wroth** with the **woman**, and went to make war with the remnant **of her seed**, which keep the commandments of God, and have the testimony of Jesus Christ.”*



Additional study material not related directly to this class:

Israel and the 144,000: Local and Literal or Global and Symbolic?

Introduction

To the handful of disappointed pioneers in 1844, the number 144,000 seemed impossibly large while to us it appears incredibly small! In a world that has over eight plus billion inhabitants the number 144,000 is indeed small! People frequently ask: If there will only be 144,000 living saints when Jesus comes, what hope could I ever have of belonging to that select group? It is comforting to know that through Christ there will be a numberless multitude of spiritual Israelites saved from every nation.

A Global Israel in a Global Crisis

Revelation's three angel's message goes to every nation, kindred, tongue and people and thus it is global in extension (Revelation 14:6). Included in the three angels' messages is a global warning against worshipping the beast and his image and receiving his mark. If the warning message is global then God's people must be global.

If the Seal of God will be given only to literal Jews, then why would God warn every nation, kindred, tongue and people about the dangers of worshipping the beast and his image and receiving his mark? The fact that nations, multitudes, tongues and peoples are warned not to receive the mark of the beast clearly indicates that it is possible for people from every nation, kindred, tongue and people to receive the Seal of God or the mark of the beast. Clearly, then, the sealed ones from the twelve tribes of Israel cannot be literal Jews only! Revelation 3:10-12 makes it very clear that the tribulation will not only fall upon literal Jews in the Middle East but upon the whole world.

In Revelation 7:1 we find a description of four angels who are holding back the four winds at the four corners of the earth until God's servants are sealed on their foreheads. When the angels release the winds there will be a global cataclysm such as has never been witnessed in

human history. The seal of God is given to His people so that they can survive this cataclysm. If the cataclysm will be global then the sealed ones will need to be protected globally.

Revelation 6:14-17 depicts the negative global reaction of the wicked to the coming of Jesus. The 144,000, who were given the seal of protection in order to be able to stand when Jesus comes must therefore be global.

The 144,000 are God's elect. When Jesus comes He will send His angels to pick up his elect from the four winds of heaven (Matthew 24:30). This being the case, God's sealed people must be found in every corner of the globe.

Ellen White has emphasized that the seal is given to people from every nation, kindred, tongue and people:

"The message of the renewing power of God's grace will be carried to every country and clime, until the truth shall belt the world. Of the number of them that shall be sealed [Revelation 7:1-8] will be those who have come from every nation and kindred and tongue and people. From every country will be gathered men and women who will stand before the throne of God and before the Lamb, crying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." [Revelation 7:10a: this text applies to the great multitude which no man could number but Ellen White applies it to the 144,000]. But before this work can be accomplished, we must experience here in our own country the work of the Holy Spirit upon our hearts." Counsels to Teachers, p. 532

According to Ellen White, people from all over the world will be among those who are numbered and sealed:

"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the Ten Commandments, throw down the censer. He raised His hands, and with a loud voice said, "It is done." And all the angelic host laid off their crowns as Jesus made the solemn declaration, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." EW, p. 279

Seventh-day Adventists who have received the latter rain will begin the proclamation of the Sabbath more fully and then those who received the Sabbath message will in turn proclaim it to others. When the entire world has been warned and everyone has received either the Seal of God or the mark of the beast, then probation will close and the time of trouble will begin. At the end of the time of trouble, the great multitude from every nation will sing the song of victory.

"The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false

sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.” GC, p. 605

Important Questions:

1. Will all the faithful who receive the Seal of God be literal Jews?
2. Will there be only 144,000 living saints when Jesus comes?
3. Will there be exactly 12,000 from each tribe of Israel?
4. Will the 144,000 be literal Jews?
5. If the tribes are symbolic, why would the number be literal?
6. Why would Ellen White affirm that there will be people from every nation, kindred, tongue and people in that group if they are all literal Jews?

144,000 is a Symbolic Number

The book of Revelation presents its message in symbolic language. Persons, names, places and numbers are all symbolic. Numbers such as seven, three and a half times, three and a half days, 42 months, 1260 days, 666, half hour, two hundred million, are all symbolic expressions. Revelation 7 and 14 (where the 144,000 appear) are saturated with symbols such as the Lamb, winds, trees, tribes of Israel, seal, four corners of the earth, earth, sea, white robes, virgins, first-fruits, etc. Why should the number be understood literally when these chapters are full of symbols?

If there will be only 144,000 faithful living saints when Jesus comes (not one more and not one less!) then we would have to conclude that God pre-determined, pre-chose or hand-picked them. It is very unlikely that exactly 144,000 would exercise their freedom of choice to be among the living righteous when Jesus comes. This becomes even clearer when we realize that there are exactly 12,000 from each tribe of Israel. What are the odds that exactly 12,000 persons from each of the twelve tribes of Israel will be the living saints when Jesus comes? The fact is that the twelve tribes of literal Israel were lost when Israel went into Assyrian captivity in 722 BC. The ten tribes of the north intermingled with the surrounding nations. The Samaritans of Christ's day were to a great extent the result of this amalgamation.

The literal Greek rendering of the number is not “one hundred and forty four thousand” (as if emphasizing the conglomerate group), but rather “one hundred and forty four thousands” (with the emphasis on 144 groups of one thousand each). The intensified multiple of the number 12 (which is the number of God's people in all ages--actually 12 x 12 x 1000) would seem to emphasize that this group is composed of the true Israel of God who live at the end of world history.

The word for “thousand” (*elep*) does not always refer precisely to one thousand persons but can mean “family” or “tribe” (Micah 5:2; I Samuel 23:23; I Samuel 10:19). Ellen White also uses the word “thousand” to describe those who are faithful to God among the Israelites.

Revelation 7 is a parenthesis in the sixth seal and therefore the people who are sealed must live at some point in the period between the beginning and the ending of the sixth seal. For this reason the great multitude cannot be the redeemed from all ages. Revelation 7 is related to the events of the sixth seal and the sixth seal began with the great earthquake (1755), and continues with the dark day and the moon looking like blood (1780) and the falling of the stars from heaven (1833). Bringing in the redeemed of all ages into view in the sixth seal is incongruous with the literary context as well as with the events depicted in the sixth seal.

The only other place in Scripture where the expression “I heard the number of them” is linked with a specific number is Revelation 9:16 where there are 200 million horses and riders. Is it precisely 200 million, not one more and not one less? We are dealing here with symbols so the number must be symbolic, not literal. Actually, as I have shown elsewhere, the 200 million riders on horses depict the wicked in the trumpets series while the 144,000 are the numbered group of the righteous in the sixth seal.

Both the Bible and the Spirit of Prophecy make it clear that Israel today is to be understood spiritually. Therefore it stands to reason that if Israel is symbolic then the number must also be symbolic. Why would the number 144,000 be literal while Israel is symbolic?

Revelation 7:3 states that those who receive the seal of God are from the twelve tribes of Israel. Yet Ellen White repeatedly tells us that the seal will be given to people from every nation, kindred, tongue and people. The mark of the beast will also be received by people from every nation on earth because the third angel warns the world not to receive it (see EW 279; GC 605). The only two places where the identical expressions “nation, kindred, tongue and people” are found in Revelation 14:6 and 7:9 where the great multitude is described (see PK, pp. 713, 714; 720, 721).

The 144,000 and the Great Multitude

The assumption is made that the 144,000 will go out to preach and the great multitude will be the fruits of their labors. But this is an unfounded assumption. There is persuasive evidence that the 144,000 and the great multitude that no one could number are really descriptions of the same group of people but under different circumstances. At first sight it might appear incongruous or even contradictory to say that the number 144,000 and the unnumbered great multitude are the same group. How can this be possible when the number 144,000 can be counted while the great multitude cannot be numbered? The answer lies in the fact that in the book of Revelation what John sees and hears are frequently juxtaposed in seemingly contradictory and yet complimentary fashion.

In **Revelation 1:10** John heard a voice that sounded like a trumpet and this voice named the seven churches in their proper order. But then John was shown the seven churches under the illustration of a **seven branched candelabrum** (Revelation 1:12). So what John hears in verse 10 he is shown in verse 12.

Another example is found in the introductory vision to the seals in Revelation 5. Here John first **heard** one of the elders say that the lion of the tribe of Judah would be able to break the seals and open the scroll (Revelation 5:5). But then John looked and he **saw** a Lamb as though it had been slain who had overcome and therefore was qualified to break the seals and open the scroll (Revelation 5:6). As we have seen, the Lamb represents Jesus at His inauguration as Priest/King of the kingdom of grace. The Lion represents Jesus at the end of His sanctuary ministration when the Lamb pours out his wrath (Revelation 6:17). In other words, the Lamb will then roar as a lion. Thus the Lamb and the Lion represent Jesus at two different stages of His saving work in seemingly contradictory yet complimentary terms.

In **Revelation 9:16** John **heard the number** of those riding horses and then in verse 17 he **saw them**.

The same can be said about Revelation 19. In verses 1-9 the emphasis falls on John's **hearing** the songs of the great multitude. But in verses 11-21 John **saw** Jesus coming with his angel hosts to rescue that multitude from destruction at the hands of Babylon.

A similar phenomenon takes place with the 144,000 and the great multitude. In Revelation 7:1-8 John **heard** about the 144,000. He did not see them but only **heard** their number (Revelation 7:4-8). But then John **saw** a great multitude that no one could number (Revelation 7:9). It is clear that the 144,000 (whose number John **heard**) in Revelation 7:1-8 were sealed **in order to survive** the tribulation. On the other hand, the great multitude (which John **saw**) portrays the same group when they have **already come out** of the tribulation victoriously.

Take a look at the chart on the following page and you will see the **chiastic relationship** between the great multitude (Revelation 7:9) and the 144,000 (Revelation 7:4). You will notice that each phrase that refers to the 144,000 in Revelation 7:4 has its **counterpart** in the description of the great multitude in Revelation 7:9. There can be little doubt that the great tribulation is the time of trouble spoken of in **Daniel 12:1** and **Matthew 24:29**. Some have said that the tribulation spoken of here is referring to the trials and troubles that God's people have gone through in all ages. But this is not possible. The Greek does not merely say that the great multitude came out of 'tribulation' but rather out of 'the tribulation, **the great one!**' This is the same tribulation described in Matthew 24:22.

Beatrice Neall explained the relationship between the 144,000 and the great multitude as exhibited in the above chart:

"If this reasoning is correct, we can put 'equals' signs between all the items on the list. Israel is the faithful of all nations. The tribes of Israel represent all tribes, peoples, and tongues. The 12,000 from each tribe indicate a full complement of redeemed from each ethnic group. The

four winds symbolize the great tribulation [Rev. 7:14], and the 'seal of the living God' (verse 2) corresponds to the robes made white in the blood of the Lamb (verse 14). Best of all, the 144,000 are not a limited group that we have scant hope of belonging to, but a vast multitude who cannot be numbered." (Beatrice Neall, "Good News about the 144,000," Adventist Review, April 2, 1987, pp. 14-15

Revelation 7:1-8: John "hears" **The Church Militant**

1. "I heard" (verse 4)
2. "the number" (verse 4)
3. "one hundred and forty four thousand" (verse 4)
4. "of the sons of Israel" (verse 4)
5. "out of every tribe" (verse 4)
6. "sealed" (verse 4)

Revelation 7:9-17: John "sees" **The Church Triumphant**

1. "I looked" (verse 9)
2. "no man could number" (verse 9)
3. "a great multitude" (verse 9)
4. "from every nation" (verse 9)
5. "from all tribes and peoples and tongues" (verse 9)
6. "clothed in white robes" (verse 9)

Explanatory Note:

- **Revelation 7:1, 2:** The four angels are holding back the four winds so that no harm will come upon the earth, the sea or the trees until the 144,000 are sealed in their foreheads.
- **Revelation 7:3-8:** The 144,000 are sealed before the winds are released in order for them to be able to stand during the great tribulation (Revelation 6:17).
- **Revelation 7:9-17:** The 144,000 have already passed victoriously through the great tribulation (verse 14) and stand before God's throne. This great tribulation is clearly a reference to the final time of trouble that will come upon the earth (Daniel 12:1; Jeremiah 30:6-10; Matthew 24:21, 22, 29).

Ellen G. White intermingles the Biblical description of the 144,000 (Revelation 14:1-5) and the great multitude leaving the distinct impression that they are the same group (Revelation 7:9-17). It seems like she understands that they are same group. Notice how she blends the description of the two groups in The Great Controversy, pp. 648, 649. I have included the Biblical texts she quotes or alludes to in brackets for easy reference:

"Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,--so resplendent is it with the glory of God,--are gathered the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." [Revelation 15:2] With the Lamb upon Mount Zion [Revelation 14:1], "having the harps of God," [Revelation 15:2] they stand, the hundred and forty and four thousand that were redeemed from among men [Revelation 14:4]; and there is heard, as the sound of many waters, and as the sound of a great thunder, "the voice of harpers harping with their harps." [Revelation 14:2] And they sing "a new song" before the throne, a song which no man can learn save the hundred and forty and four thousand [Revelation 14:3]. It is the song of Moses and the Lamb--a song of deliverance [Revelation 15:3]. None but the hundred and forty-four thousand can learn that song [Revelation 14:3]; for it is the song of their experience--an experience such as no other company have ever had. "These are they which follow the Lamb whithersoever He goeth." [Revelation 14:1] These, having been translated from the earth, from among the living, are counted as "the first fruits unto God and to the Lamb." [Revelation 14:4] "These are they which came out of great tribulation;" [Revelation 7:14] they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor [after the close of probation] through the final outpouring of God's judgments [the seven last plagues]. But they have been delivered, for they have "washed their robes, and made them white in the blood of the Lamb." [Revelation 7:14] "In their mouth was found no guile: for they are without fault" [Revelation 14:5] before God. "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." [Revelation 7:15] They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat [Revelation 16:8, 9], and they themselves have endured suffering, hunger, and thirst. But "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." [Revelation 7:16, 17]. The Great Controversy, pp. 648, 649

Ellen White is explicit in stating that only the 144,000 will **enter the heavenly temple**:

*"And as we were about to enter the **holy temple**, Jesus raised His lovely voice and said, '**Only the 144,000 enter this place**' and we shouted, 'Alleluia.'" EW, p. 19.*

But in **Revelation 7:15** we are told that those who belong to the **great multitude** 'serve God day and night **in His temple**.' The conclusion is inevitable: The 144,000 (the only ones who are allowed to enter the temple) must be the same group as the unnumbered multitude (who serve God **in His temple** day and night).

Revelation 14:3, 5 affirms that the 144,000 will stand **before the throne of God**. In Revelation 7:9, 11, 15 the great multitude stands before the throne.

In Early Writings, p. 16 Ellen White describes the 144,000 standing in a **perfect square** upon the sea of glass before the throne while in The Great Controversy, p. 645 she describes a “unnumbered host of the redeemed” with ranks “drawn up in the form of a hollow square. The conclusion is inevitable: The 144,000 are the **same group** as the unnumbered multitude.

Revelation 7:16 makes it crystal clear that the great multitude was **alive during the third and fourth plagues** after the close of probation. We know this because in the third plague the fresh fountains of water were turned into blood and in the fourth plague the sun scorched all the vegetation. This caused thirst and hunger for God’s people. But at the end of the tribulation, God’s people are delivered and they shall suffer **no more hunger or thirst** (Revelation 7:16, 17)

Ellen White well understood that the 144,000 sealed ones from the twelve tribes of Israel are not literal Jews. Notice the following clear statement where Ellen White once again blends the texts that speak of the 144,000 with those that refer to the great numberless multitude. She also states that the sealed ones will be from every nation, kindred, tongue and people:

*“The message of the renewing power of God’s grace will be carried to every country and clime, until the truth shall belt the world. Of the **number of them that shall be sealed** [Revelation 14:1] will be those who have come from **every nation and kindred and tongue and people**. From **every country** will be gathered men and women who will stand before the throne of God and before the Lamb, crying, “Salvation to our God which sitteth upon the throne, and unto the Lamb.” [Revelation 7:10]. But before this work can be accomplished, we must experience here in our own country the work of the Holy Spirit upon our hearts.” Counsels to Teachers, p. 532*

It will be noticed that although Revelation 7:4 states that the sealed ones are ‘of the tribes of the children of Israel,’ Ellen White perceptibly understands that these sealed ones are from every nation, kindred tongue and people (Revelation 7:9). Therefore the sealed ones cannot be literal Jews. They must be numbered with spiritual Israel.

Let’s follow the sequence of events portrayed by Ellen White in chapters 38-40 of The Great Controversy:

CHAPTER 38: THE FINAL WARNING AND TEST

This chapter presents the final loud cry message to the **entire world** (Revelation 18:1-5) accompanied by the power of the latter rain. It also brings to view the **final test** over the mark of the beast and the seal of God. This is Ellen White’s commentary on Revelation 7:1-8:

*“The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear **upon men**, then the line of distinction will be drawn between those who **serve God** and those who **serve Him not**. While the observance of the false Sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in **opposition to God**, the keeping of the true Sabbath, in obedience to God’s law, is an evidence of **loyalty to the Creator**. While **one class**, by*

accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.” GC, p. 605

“The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these [by the idea of climate change?]. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there shall be such a scene of strife as no pen can picture.” Testimonies for the Church, vol. 6, p. 408

“Angels are belting the world, refusing Satan his claims to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God's people shall be accomplished. Maranatha, p. 266

“John sees the elements of nature--earthquake, tempest, and political strife--represented as being held by four angels. These winds are under control until God gives the word to let them go. There is the safety of God's church. The angels of God do His bidding, holding back the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, until the servants of God [term used for the sealing of the 144,000 in Revelation 7:1-4] should be sealed in their foreheads” Maranatha, p. 266

CHAPTER 39: THE TIME OF TROUBLE

The seal of God has been given before the time of trouble (p. 613). The four angels then release the winds of strife (p. 614). There is thus a contrast between Satan who numbers the world as his subjects (p. 618) and ‘the little company who keep the commandments of God’ (p. 618). While God’s people hunger and thirst they do not die (p. 629). Ellen White links the thirst of God’s people with the waters turned into blood and their hunger with the sun that scorches the vegetation (pp. 628, 629). This is the period of the great tribulation (pp. 614, 616). Revelation 7:14 literally reads in the Greek that the unnumbered multitude went ‘through the tribulation, the great one’ (see Daniel 12:1). Those who go through this tribulation will not die; they will be alive when Jesus comes (p. 634).

CHAPTER 40: GOD’S PEOPLE DELIVERED

After the first four plagues (pp. 627, 628) God’s sealed ones are still in danger (p. 635) but at the outpouring of the fifth plague of darkness (p. 636) they are delivered by the voice of God (p. 636). The wicked multitudes are arrested (the drying up of the River Euphrates) in the sixth plague. The seventh plague (p. 636) brings about the final fall of Babylon (pp. 636, 637). The special resurrection then occurs and those who died in the faith of the third angel stand with

the 144,000 (p. 637). This all happens before the day and hour of Jesus' coming (p. 640). After God's people are delivered by the voice of God, **Jesus descends from heaven** (pp. 640-642) and the wicked ask the question of Revelation 6:17 (p. 642). Now the **general resurrection** of the righteous takes place (p. 644). The 144,000 are now **seen victorious in heaven** (pp. 648, 649).

It is a significant fact that Ellen White never quotes Revelation 7:1-8 in the chapter titled "God's People Delivered." She only quotes verses from Revelation 14:1-5; 15:2-4 and 7:9-17 (the passage about the great multitude). Why doesn't Ellen White quote Revelation 7:1-8 in this chapter? Simply because she already wrote about the sealing in the chapter titled, "The Final Warning." Now she is concerned, not with the sealing of the 144,000 but with their deliverance and final victory. In all three passages she quotes, the 144,000 stand victoriously upon the heavenly hill of Zion.

All the 144,000 passages have a basic order:

- **Wrath** (6:17; 13:11-18; 15:1; 19:2)
- **Seal** (7:1-8; 14:1-5; 15:2, 3; 19:7, 8)
- **Deliverance** (7:9-17; 14:19, 20; 15:2, 3; 19:11-21)

Is Israel Today Literal or Spiritual?

*"That which God purposed to do for the world through Israel, the chosen nation, **He will finally accomplish through His church on earth today.** . . . Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are **numbered** among the **spiritual Israel**, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people. . . . To **spiritual Israel** have been restored the privileges accorded the people of God at the time of their deliverance from Babylon." PK, pp. 713-715*

*"To Isaiah it was given to make very plain to Judah the truth that among the Israel of God **were to be numbered** many who were **not descendants of Abraham** after the flesh." PK, p. 367*

*"The Spirit of God was to be poured out upon all flesh. Those who hunger and thirst after righteousness were to be **numbered** among the **Israel of God**" PK, p. 371*

*"I was shown that those who are **trying to obey God and purify their souls** through obedience to the truth are God's chosen people, **His modern Israel.**" Testimonies for the Church, volume 2, p. 109*

First Ellen White describes many among God's people who **will not stand** in the final crisis but will rather apostatize from the faith:

"The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At that time the gold will be

separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will then appear in the shame of their own nakedness." Prophets and Kings, p. 188

Then Ellen White describes people from all over the world who **now** are not on the Lord's side but will choose to be in the future:

"Among earth's inhabitants, scattered in **every land**, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen **Africa**, in the Catholic lands of **Europe** and of **South America**, in **China**, in **India**, in the **islands** of the sea, and in **all the dark corners** of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in **every nation**, among **every tongue** and **people**; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." Revelation 13:16; Philippians 2:15. The darker the night, the more brilliantly will they shine.

What strange work Elijah would have done in **numbering Israel** at the time when God's judgments were falling upon the backsliding people! He could count only one on the Lord's side. But when he said, "I, even I only, am left; and they seek my life," the word of the Lord surprised him, "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal." 1 Kings 19:14, 18.

Then let no man attempt to **number Israel today**, but let everyone have a heart of flesh, a heart of tender sympathy, a heart that, like the heart of Christ, reaches out for the salvation of a lost world. PK, pp. 189, 190:

"Many of these converts from **heathenism** would wish to unite themselves **fully** with the Israelites and accompany them on the return journey to Judea. None of these were to say, "The Lord hath utterly separated me from His people" (Isaiah 56:3), for the word of God through His prophet to those who should yield themselves to Him and observe His law was that they should thenceforth be **numbered** among **spiritual Israel--His church on earth**." PK, p. 371

"Then it is that the redeemed from among men will receive their promised inheritance. Thus God's purpose for Israel will meet with literal fulfillment. That which God purposes, man is powerless to disannul. Even amid the working of evil, God's purposes have been moving steadily forward to their accomplishment. It was thus with the house of Israel throughout the history of the divided monarchy; it is thus with **spiritual Israel today**.

The seer of Patmos, looking down through the ages to the time of this restoration of Israel in the earth made new [the final fulfillment of settlement in the Holy Land], testified:

"I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues [notice that these are defined as Israel], stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

"And all the angels stood round about the throne, and about the elders and the four beasts ["living creatures," R.V.] and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him." "He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." Revelation 7:9-12; 19:6, 7; 17:14." PK, p. 720, 721

"In this our day, we see the Gentiles beginning to rejoice with the Jews. There are converted Jews who are now laboring in ----- and in various other cities, in behalf of their own people. The Jews are coming into the ranks of God's chosen followers, and are being numbered with the Israel of God in these closing days. Thus some of the Jews will once more be reinstated with the people of God, and the blessing of the Lord will rest upon them richly, if they will come into the position of rejoicing that is represented in the Scripture, "And again He saith, Rejoice, ye Gentiles, with His people."--Manuscript 95, 1906. Evangelism, pp. 577, 578

"I was shown that those who are trying to obey God and purify their souls through obedience to the truth are God's chosen people, His modern Israel." 2T, p. 109

"Wherein they were weak, even to the point of failure, the Israel of God today, the representatives of heaven that make up the true church of Christ, must be strong; for upon them devolves the task of finishing the work that has been committed to man, and of ushering in the day of final awards." PK, p. 74

"Of the number of them that shall be sealed will be those who have come from every nation and kindred and tongue and people. From every country will be gathered men and women who will stand before the throne of God and before the Lamb, crying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." Revelation 7:10. But before this work can be accomplished, we must experience here in our own country the work of the Holy Spirit upon our hearts." Counsels to Teachers, p. 532

It is said that whenever Ellen White uses the expression 'in number' (such as 'one hundred and forty four thousand in number') with a numeral she means the exact number so this should settle the question. Not necessarily! Ellen White, who was well versed in the language of

Scripture, might simply be using the **Biblical terminology** without wanting to emphasize that there will only be 144,000. Notably, the expression 'I heard their number' is also used of the 200 million and no one takes this literally to mean 200 million riders on horses. In all the other references where Ellen White uses the expression 'in number' she is not alluding to the language of Scripture. Notice the following two examples:

*"Those who trample upon God's law make human laws which they will force the people to accept. Men will devise and counsel and plan what they will do. The whole world keeps Sunday, they say, and why should not this people, who are **so few in number**, do according to the laws of the land?"*--Ms 163, 1897. LDE, p. 136

*"Then the saints used their wings and mounted to the top of the wall of the City. Jesus was also with them; his crown looked brilliant and glorious. It was a crown within a crown, **seven in number**."* A Sketch of the Christian Experience and Views of Ellen G. White, p. 34

The Enoch Generation

Both Enoch and Elijah foreshadow the generation of the 144,000. Regarding Elijah, Ellen White states:

*"Elijah was a type of the saints who will be living on the earth at the time of the second advent of Christ and who will be "changed, in a moment, in the twinkling of an eye, at the last trump," without tasting of death. 1 Corinthians 15:51, 52. It was as a representative of **those who shall be thus translated** that Elijah, near the close of Christ's earthly ministry, was permitted to stand with Moses by the side of the Savior on the mount of transfiguration. In these glorified ones, the disciples saw in **miniature a representation** of the kingdom of the redeemed."* PK, p. 227

Ellen White states regarding Enoch:

*"Enoch formed a righteous character, and the result was that he was **translated to heaven** without seeing death. When the Lord shall come the second time, there will be some who will be translated without seeing death, and we want to know if we will be among that number."* Manuscript 83, 1886

*"God's people will separate themselves from the unrighteous practices of those around them and will seek for purity of thought and holy conformity to His will until His divine image will be reflected in them. **Like Enoch**, they will be fitting for translation to heaven. While they endeavor to instruct and warn the world, they will not conform to the spirit and customs of unbelievers but will condemn them by their holy conversation and godly example. Enoch's translation to heaven just before the destruction of the world by a flood **represents the translation of all the living righteous from the earth** previous to its destruction by fire. The saints will be glorified in the presence of those who have hated them for their loyal obedience to God's righteous commandments."* SR, p. 61

"Enoch had temptations as well as we. He was surrounded with society no more friendly to righteousness than is that which surrounds us. The atmosphere he breathed was tainted with

*sin and corruption, the same as ours; yet he lived a life of holiness. He was unsullied with the prevailing sins of the age in which he lived. So may we remain pure and uncorrupted. He was a **representative of the saints who live amid the perils and corruptions of the last days**. For his faithful obedience to God he was translated. So, also, the faithful, who are **alive and remain** [same expression used by Paul in I Thessalonians 4], will be translated.” Maranatha, p. 65*



Additional study material not related directly to this class:

John and Ellen's Visionary Experience

There is a remarkable parallel between the visionary experience of John when he wrote the book of Revelation and the experience of Ellen White when she received and wrote the 'Great Controversy Vision'. Let's begin by analyzing John's visionary experience on Patmos:

John had the Testimony of Jesus

Revelation 1:2:

John 'bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw" (See also 1:9; 21:16).

The Testimony was for the Churches

Revelation 22:16; Revelation 2:7:

"I Jesus have sent mine angel to testify unto you these things in the churches. . . He that hath an ear let him hear what the Spirit saith unto the churches. . ."

John Fell as Dead While in Vision

Revelation 1:17:

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. . ."

John used Expressions such as "I saw" and "I will show" (cf. 1:1; 4:1; 17:1; 21:9; 22:6)

More than 50 times in his book John uses the expression "I saw" "I will show you". John was shown vivid panoramic views of heavenly realities and of the conflict between good and evil.

The Message was imparted to John by the Holy Spirit through the Ministration of an Angel

Revelation 2:11; 22:16:

"He that hath an ear let him hear what the Spirit saith unto the churches. . . I Jesus have sent mine angel to testify unto you these things in the churches."

This is true of the book of Daniel as well. The angel Gabriel was the angel who gave the visions to Daniel.

John was ordered to Write While he was in Vision

Revelation 1:11 (also 1:19; 19:9; 21:5):

"I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

Both Daniel and John Spoke with their Angel

Daniel 7:16:

"I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things."

Revelation 10:9:

"And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."

John Spoke With Heavenly Beings Other than Common Angels

Revelation 7:13, 14:

"And one of the elders answered, saying unto me: What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me: These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

John also Conversed with Jesus

Revelation 1:12:

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man. . ."

John was Transported by his Angel To Far Away Places (1:10; 4:2; 17:1, 3; 21:9, 10)

Revelation 21:9, 10:

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's

wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.”

The Visionary Experience was so Very Real that the Prophet Thought he was actually there

Though John’s body remained on earth, his thoughts were transported by the angel to heaven and the scene was so real that he actually thought that he was in heaven. This is described as caught up by the Spirit and also caught up by the angel. In other words, the Holy Spirit accomplishes His work through the ministration of the angels:

Revelation 17:3:

“So he [the angel] carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.”

Revelation 21:10:

“And he [the angel] carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.”

2 Corinthians 12:2-4: The apostle Paul had a similar experience:

“I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.”

John Struggled for Words to describe what he saw

Revelation 21:10, 11 (see also Revelation 15:2; 21:18, 21):

“And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. . .”

John’s Literary Sources

No doubt the book of Revelation was inspired by the Holy Spirit. But what sources did the Spirit employ to impart the information to John? The book of Revelation seems to have three sources of information:

- John borrowed words, phrases, and sentences from previously inspired sources. There are hundreds of allusions to the Old Testament (for example, Revelation 14:7). Many ideas also come from other inspired New Testament sources (for example, Revelation 1:7 with Matthew 24:30)

- John also borrowed words, phrases and sentences from other non-inspired sources that existed in his day. It seems like John occasionally employed the language of Enoch and Tobit.

Does this mean that the books of Enoch and Tobit were inspired? No! It simply means that the language of these books was common jargon in John's day and God gave him permission to use the language that was common in his day, a language with which his readers were undoubtedly acquainted. But once the language was included in the book of Revelation it became part of the inspired record. Of many examples that could be cited, let's notice just three:

Enoch 40:1: *"After that [Revelation 7:9] I saw thousands of thousands and ten thousand times ten thousand [Revelation 5:11], I saw a multitude beyond number and reckoning [Revelation 7:9] who stood before the Lord of spirits."*

Enoch 91:16: *"And the first heaven shall depart and pass away, and a new heaven shall appear" [Revelation 21:1].*

Enoch 90:26: *". . . They were judged and found guilty and cast into the fiery abyss" [Revelation 20:15].*

- Finally, John received much information in visions and dreams which was original and was not available in any other extant source of his day.

John's Literary Ethics

- Believe it or not, John did not directly quote any of the sources that he used. He generally paraphrased his sources and alluded to them.
- John never provided any source credit in the book of Revelation though he borrowed prolifically from other inspired sources and less frequently from non-inspired sources.
- Might we say that John was a plagiarist because he did not credit his sources? Someone might argue: "But the literary ethics of John's day did not require authors to credit their sources."
- This is not necessarily true because Matthew, in contrast to John, is very careful to give credit to his sources (1:22; 2:15, 17, 23; 3:3; 4:14; 8:17; 12:17; 13:35; 21:4; 22:31; 24:15; 27:9, 35). Other New Testament writers also commonly affirmed that they borrowed from the Scriptures.
- Though John borrowed material from other sources, his book is a totally new literary production. In fact, those who have carefully studied the literary structure of this book have concluded that it is a literary masterpiece. It is a book that was meticulously and intricately structured around the Hebrew sanctuary. In fact, it follows the precise order

of the sanctuary service. Like a mosaic, each part of the book is linked beautifully with every other part.

- We could use the following example: Suppose that **ten** different contractors go to **Home Depot** and each of them buys the necessary materials to build a house. They all buy **nails, lumber, concrete, sand, drywall, tile, shingles, doors, windows, electrical wiring, light fixtures, etc.** But when each of them finishes his house, there are **ten totally different** houses. They all used the same materials but they all put them together differently.

Revelation's Symbolic Character

The book of Revelation presents God's end time message in symbolic, coded language and therefore the language must be deciphered. For example, the book speaks describes the **dragon, the beast, the false prophet, the harlot, the wine, the twelve stars, the waters, the earth, the two witnesses, the seal of God, the mark of the beast, the 1260 days, the seven horns, the seven eyes, etc.** But what do these symbols mean? In order to comprehend the book it is necessary to decode or decipher this symbolic language.

The Central Thesis and Theme of Revelation

It is obvious that the central theme of Revelation is the great controversy between Christ and Satan with Christ being the final victor! This theme is clearly revealed in chapters **12 and 13** where Christ and Satan are in a death struggle. This battle is constantly in the background of this book. The book of Revelation reveals the history which is being written behind history.

Revelation's Two Halves

The first half of Revelation is of historical emphasis. The churches, the seals and the trumpets all begin in the days of the apostles and climax with the end time (chapters 1-9).

The second half of Revelation (chapters 12-22) deals primarily with events at the very end of history including the powers which will oppose God's people (12, 13), the **warning against these powers** (14) **close of human probation** (15), the **plagues** (16-18), the **second coming** (19), the **millennium** (20) and the **earth made new** (21, 22).

In the heart of the book is the episode about the **little book** (Revelation 10) and the opening of the **Most Holy Place** (Revelation 11:19).

Satan Attempted to Kill John

Christian tradition has it that during the reign of the emperor Domitian, John was thrown into a cauldron of boiling oil but was miraculously preserved as were the three young men in the fiery furnace in the days of Daniel. Ellen White supports this tradition:

"John was cast into a cauldron of boiling oil, but the Lord preserved the life of His faithful servant, even as He preserved the three Hebrews in the fiery furnace." AA, p. 569

Ellen G. White's Visionary Experience

Ellen White had the Testimony of Jesus

Revelation 12:17:

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (19:10; 22:8, 9)

Ellen White frequently called her messages "the testimonies" because she had the Testimony of Jesus (Revelation 12:17).

Ellen White's Visions were given primarily for the Church

Ellen White's message, like that of John the Baptist was primarily for the church. She wrote an entire series of nine volumes called, Testimonies for the Church.

1 Corinthians 14:22:

"Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe."

Ellen White was as dead when she was in Vision

"They thought that I was dead, and there they watched and cried and prayed so long, but to me it was heaven, it was life." Manuscript 16, 1894

'I Saw' and 'I Was Shown'

In the earliest edition of the great controversy story (Spiritual Gifts), Ellen White the expression "I saw" or "I was shown" an average of about once per page. Ellen White was permitted to see the great controversy reenacted before her in great panoramic view. Later, in the book The Great Controversy, these expressions were not included because the book was used for the general public and Ellen White did not want to prejudice them against the book.

Ellen White's Angel

Though Ellen White's message was given to her by inspiration of the Holy Spirit, yet it was given to her by an angel whom she called "my guide", "my instructor" or "my accompanying angel."

Ordered to Write While in Vision

"While in vision, I was commanded by an angel to write the vision. I obeyed, and wrote readily." Testimonies, volume 1, p. 73

Ellen White Asked her Angel Questions

"I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, "You must go back, and if you are

faithful, you, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God." Early Writings, p. 40

In the famous "train vision," she asked her angel who the conductor was to which the angel replied that it was Satan disguised as an angel of light. Early Writings, p. 88

Spoke with Inhabitants of other Planets

God took her in vision to another world where she asked one of the inhabitants why they were so much lovelier than those on the earth to which he replied:

"We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth." Christian Experience and Teaching, p. 98

Ellen White once saw Enoch on a planet with seven moons. She asked Enoch if this was the place to which he was translated from the earth to which he said:

"It is not, the city is my home, and I have come to visit this place." Christian Experience and Teaching, p. 98

Is this really so preposterous? The Bible says that Enoch was translated to heaven from among the living. Hebrews 11 says that the Old Testament heroes looked forward to a city whose builder and maker is God and Enoch is one of those listed.

Ellen White also spoke with Jesus

Ellen White once asked Jesus if the Father had a form such as Himself. Jesus answered that He did and then added:

"If you should once behold the glory of His person, you would cease to exist." EW, p. 54

She Witnessed Future Events as if they were Transpiring in the Present

Ellen White was sometimes transported to the future where she witnessed events as if they were transpiring in the present. For example, she once carried on a conversation with brothers Fitch and Stockman under the tree of life. Christian Experience and Teaching, p. 61

Transported by her Angel to Distant Places

"Soon I was lost to earthly things and was wrapped in a vision of God's glory. I saw an angel flying swiftly to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered." EW, p. 32

Her Experience While in Vision

"As inquiries are frequently made as to my state in vision, and after I come out, I would say that when the Lord sees fit to give a vision, I am taken into the presence of Jesus and angels, and am entirely lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes transpiring upon earth." SM, volume 1, p. 36.

Inadequate Language for her to describe what she saw

"The wonderful things I there saw I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world." Early Writings, p. 19

"Language is altogether too feeble to attempt a description of heaven. As the scene rises before me, I am lost in amazement. Carried away with the surpassing splendor and excellent glory, I lay down the pen, and exclaim, "Oh, what love! what wondrous love!" The most exalted language fails to describe the glory of heaven or the matchless depths of a Savior's love." EW, p. 289.

Ellen White's Literary Sources

A significant part of The Great Controversy consists of **words, phrases and sentences** from the **Old and New Testaments**. The Scripture references at the **end of the book** reveal her profound knowledge of Scripture.

Ellen White also borrowed some material from **non-inspired sources**. In the **first editions** of what is now The Great Controversy, (Spiritual Gifts and Spirit of Prophecy) she used quotations from **other authors** but did **not give them credit**. Some say this was **literary piracy or plagiarism**. We must remember, however that the literary ethics of the **19th century** were different than they are today.

Ellen White **did not try to hide** the fact that she used non-canonical sources. She readily announces this in the **introduction** to The Great Controversy (which is really the introduction to the entire Conflict Series):

*"In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances **no specific credit has been given**, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar **use has been made** of their published works." GC, p. xi.*

Much of the material in The Great Controversy is **original** with Ellen White and came to her directly from **visions and dreams**. Chapters such as **"God's People Delivered," "The Desolation of the Earth"** and **"The Controversy Ended"** came to her directly in visions and dreams.

She took what she **found in Scripture**, what God gave her in **visions** and what she researched in **non-inspired sources** that she had read and she **wove them** into a **literary masterpiece** totally **unlike anything** which has ever been written! What John developed in **22 chapters**, Ellen White amplified in **678 pages**.

A Decoded Book of Revelation

Ellen White decodes the symbols of Revelation: Ellen White decodes the meaning of the **dragon, the beast, the false prophet, the harlot, the wine, the twelve stars, the waters, the earth, the two witnesses, the seal of God, the mark of the beast, the 1260 days, the seven horns, the seven eyes, etc.** In order to comprehend the book it is necessary to decode or decipher this symbolic language.

The Central Theme

The Great Controversy is **not an ordinary history book**. It is actually a **philosophy of history**. In it she sees the history which is being written behind history. She discerns the real causes of visible historical events. She is allowed to look behind the veil into the invisible world to see the battle between two supernatural forces vying for world dominion. She sees what the most able historian is not able to see. This is what makes her book unique and unrivalled.

For example, she speaks of natural disasters occurring more frequently and each time more terrible. The historian would simply describe that these events occurred and where they occurred and how many people were killed. Ellen White explains the real reason for them—who caused them and why. Satan wants to blame God's people.

Some get all hung up because Ellen White said the bell of the palace in Paris was the signal for the beginning of the St. Bartholomew Massacre. Most historians think it was the bell of the Cathedral which gave the signal. Those who get hung up on this fail to realize that Ellen White's role was not to define which bell tolled but rather who was behind the massacre and why—Satan wanted to stomp out the Reformation in France. So don't get all hung up over a bell!!

The Book's Two Halves

1. The first half of The Great Controversy is of historical emphasis (pp. 17-316). These pages cover basically what is described in the churches, the seals and the trumpets (Revelation 1-9).
2. The second half of the book majors in end time events (pp. 419-612) including the role of the kings of the earth, the papacy and apostate Protestantism in end time events. She describes the trial over Sabbath and Sunday and how the three angels' messages reveal to the world the real issues in the controversy. She then describes the close of probation, the plagues, the time of Jacob's trouble, the second coming of Jesus, the millennium and the earth made new. Even a cursory glance reveals that she is expounding upon the events of Revelation in their proper order.
3. At the center of the book (pp. 317-408) is a description of the Millerite movement, their bittersweet experience and Christ's opening of the heavenly temple to begin the judgment. This is also at the very center of the book of Revelation.

Satan Attempted to Kill Ellen G. White

On March 14, 1858, Ellen White received her great controversy vision at Lovett's Grove, Ohio. On the way back home James and Ellen laid plans to publish what she had seen. They decided to stop over at the Palmer home in Jackson, Michigan. Ellen White describes what happened next:

"After I came out of vision, the afflicted friends and a portion of the congregation bore the body to its resting-place, and great solemnity rested upon those who remained. Two days after this occurrence, we took the cars at Fremont for Jackson, Mich. While on the cars we arranged our plans for writing and publishing the book called 'The Great Controversy' immediately on our return home. I was then as well as usual. On the arrival of the train at Jackson, we went to Bro. Palmer's. We had been in the house but a short time, when, as I was conversing with Sister Palmer, my tongue refused to utter what I wished to say, and seemed large and numb. A strange, cold sensation struck my heart, passed over my head, and down my right side. For a time I was insensible but was I aroused by the voice of earnest prayer. I tried to use my left limbs, but they were perfectly useless. For a short time I did not expect to live. It was my third shock of paralysis, and although within fifty miles of home, I did not expect to see my children again. I called to mind the triumphant season I had enjoyed at Lovett's Grove, and thought it was my last testimony, and felt reconciled to die." Life Sketches, p. 338.

Was this just a common ordinary stroke?

"At the time of the Conference at Battle Creek, in June, 1858, Sister Hutchins, who now sleeps in Jesus, was sorely afflicted with sickness, and we all felt that she would go down to the grave unless the Lord should raise her up. While praying for her, the power of God rested upon us all, and as it came upon me, I was taken off in vision. In that vision it was shown that in the sudden attack at Jackson, Satan intended to take my life, in order to hinder the work I was about to write; but angels of God were sent to my rescue. I also saw, among other things, that I should be blest with better health than before the attack at Jackson." Life Sketches, p. 339.



Additional study material not related directly to this class:

Lessons from a Forbidden Tree

Introduction

In the two previous lessons we have studied about the Seal of God and the Mark of the Beast. In this lesson we will take a second look at this subject but from a different perspective. Even a cursory look at the creation story indicates that Adam and Eve did not actually see Jesus create anything. Therefore they had no absolute rational, empirical, scientific or historical proof that God was telling them the truth when He told them that He was their creator. Belief in Jesus as the creator was a matter of faith in His word. Yet it is very important to realize that God does not expect us to have blind faith. In matters of belief there is no such thing as blind faith because faith is sustained by evidence that can be seen.

No Absolute Proof or Demonstration:

- Eve did not have **absolute proof** that God was the Creator.
- She **did not see** God create anything.
- There was no **demonstration** that Jesus was the Creator.

Adam and Eve had Evidence

- Yet Eve had evidence that God was her Creator.
- She existed in a **beautiful world**.
- She had a wonderful **husband**.
- Jesus talked with them **face to face**.
- They had fullness of **happiness and joy**.
- She had **plenty of evidence** upon which to base her faith in God as her Creator.

Ellen White has correctly stated:

"God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to

doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith.” SC, p. 105

“If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed you will never believe. The doubt that demands perfect knowledge will never yield to faith. Faith rests upon evidence, not demonstration [because if I have demonstration I do not need faith, see Romans 8:24].” Testimonies for the Church, volume 5, p. 69

Identifying the Creator

According to the Bible, who was the active agent in the creation of the world?

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made.” John 1:1-3

Note: If Jesus created all things then He also created the Sabbath. This is why He later explained that the Son of Man is the Lord of the Sabbath (Mark 2:27, 28)

Positive and Negative Command

What positive command did Jesus give Adam when he created him?

“Then the Lord God took the man and put him in the Garden of Eden to tend and keep it. And the Lord God commanded the man, saying, “Of every tree of the garden you may freely eat. . .” Genesis 2:15, 16

Note: God gave Adam and Eve a positive command first. He instructed them that they could partake of all of the trees of the Garden for their personal enjoyment.

What negative command did God give Adam concerning one particular tree?

“... but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” Genesis 2:17

Note: Out of all the trees in the Garden God reserved one for Himself from which man was to totally abstain. One is reminded of the loot from the city of Jericho which was dedicated to the temple. When Achan stole God’s portion the punishment was drastic.

Jericho was the first city that Israel conquered in the Promised Land. God warned Israel not to take any of the silver or gold for themselves

“And you, by all means abstain from the accursed [cherem: ‘devoted’] things, lest you become accursed when you take of the accursed [cherem: ‘devoted’] things, and make the camp of Israel a curse, and trouble it.” Joshua 6:18

The Hebrew word cherem is also translated ‘devoted’:

"Nevertheless no devoted [cherem] offering that a man may devote [cherem] to the Lord of all that he has, both man and beast, or the field of his possession, shall be sold or redeemed; every devoted [cherem] offering is most holy to the Lord." Leviticus 27:28

Why was the silver and gold in Jericho devoted? Joshua 6:19 has the answer:

"But all the silver and gold, and vessels of bronze and iron, are consecrated [kadash] to the Lord; they shall come into the treasury of the Lord."

In Joshua 6:19 the word kadash which is translated 'consecrated' means "to set apart as holy"

Why were these things devoted? The gold and silver were to be dedicated to holy purposes and therefore they were not to be used by Israel. This was God's holy tithe of the Promised Land.

The sin of Acan was far more than just stealing. He was taking that which was holy and was intending to use it for his own secular purposes.

Location and Choice of the Tree

In what location was the tree which tested the faith and loyalty of Adam and Eve?

"The woman said to the serpent, "We may eat fruit from the trees in the garden, 3 but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'" Genesis 3:2, 3, NIV

Note: The tree which tested the loyalty of Adam and Eve was located in the very middle of the Garden of Eden. The tree was an external test of an internal commitment of Adam and Eve to Jesus.

Who chose the tree from which Adam and Eve were not to eat?

"... but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." Genesis 2:17

Note: God did not give Adam and Eve the option of choosing the tree from which they could not eat. God chose the specific tree, pointed it out and expected Adam and Eve to abstain from eating its fruit.

Appearance of the Tree

Carefully read Genesis 2:15-17. Do we have any evidence that the tree of the knowledge of good and evil was any different than the other trees of the Garden? _____.

Note: There is no evidence that the tree of the knowledge of good and evil was any different than the other trees of the Garden. We are not told that it was taller or brighter. Neither did it have a different type of fruit than the other trees. What made it different was not its external appearance but the fact that God had set it apart. The tree was identified by location, not appearance.

*"Adam and Eve were permitted to partake of every tree in the garden save one. There was a single prohibition. The forbidden tree was **as attractive and lovely as any of the trees in the garden**. It was called the tree of knowledge because in partaking of that tree of which God had said, "Thou shalt not eat of it," they would have a knowledge of sin, an experience in disobedience." Confrontation, p. 12*

Owner of the Tree

To whom did all the trees of the Garden belong?

"The earth is the Lord's, and all its fullness, the world and those who dwell therein For He has founded it upon the seas, and established it upon the waters." Psalm 24:1, 2

Note: All the trees of the Garden were God's property because He created them. But the tree of knowledge was in a **special category**—it belonged to God **exclusively** in a **special sense**. Even though the other trees of the Garden belonged to God, man was permitted to use them for his own personal pleasure. But this particular tree was not for man's use. It was off limits.

How much of the tree belonged to God? Could man eat just a little piece of the fruit?

Rejecting God as Creator

What did Satan tell Eve that she and her husband would become if they ate from the tree?

"Then the serpent said to the woman, "You will not surely die. 5 For God knows that in the day you eat of it your eyes will be opened and you will be like God, knowing good and evil." Genesis 3:4, 5

Satan's Alternative Explanation

- God had told Eve that it would be better to **not even get close** to the tree because you are placing yourself on **dangerous ground**.
- Yet Eve now asks: **Why** did God forbid us to eat from this tree?
- Did we really come from the **hand of God**?
- Did we actually **see Him** create anything?
- Might there not be **another explanation** of our existence?

Satan's Logic

- Satan did **four things** to deceive Eve: Miracle, Word, senses but by far the most specious was His attempt to get Eve to put her **unaided reason** in place of the **Word of God**.
- Read **Genesis 3:1-4** and show how Satan offered an **alternative explanation** that superficially made **rational sense**.

All Eve could do to be safe was to have a **settled faith** and trust in the Word of God, period. "God said it, and I believe it, and that settles it for me."

Note: The tree was meant to test Adam and Eve's faith in the LORD to see if they were willing to recognize Him as their Creator and as the only true God. In his temptation, Satan was not telling Eve that she and Adam would be **little** gods. He was actually insinuating that at some time in the past God had eaten from the tree and had become God and he assured Eve that if they ate they would be God as well. The Hebrew word for "gods" in Genesis 3:5 is *elohim*. This is the identical word which is translated "God" in Genesis 1:1. Satan unabashedly attacked God as the Creator. He was not telling Eve that she would be a little God but she would be on a level of equality with God. Satan knew that the only way he could get Adam and Eve to dishonor their Creator was by getting them to use the one tree which God had reserved only for Himself.

Deception

What excuse did Eve give God for eating from the tree of knowledge?

"And the Lord God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate." Genesis 3:13

Note: The word "beguile" here means to "deceive". Three facts come to mind when we speak about the genuine and the counterfeit. 1) In order to be deceptive, the counterfeit must be as close as possible to the genuine. 2) The counterfeit almost always comes after the genuine in time. 3) The only way to detect the counterfeit is to compare it to the genuine.

Penalty for Transgression

What was the penalty for eating from the tree of knowledge?

". . . but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." Genesis 2:17

The Test for Today

Do we have any absolute empirical proof today that God created the world?

"By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible." Hebrews 11:3

Note: Today we do not have any greater empirical, rational, historical or scientific proof that God was the Creator than did Adam and Eve. After all, there are many other plausible explanations for the origin of the world—big bang, spontaneous generation, intelligent design, progressive creation, etc. The fact is that we can only be certain that God was the Creator because the word of God says so. We must accept this fact by faith although there is abundant evidence to bolster our faith.

Positive and Negative Command

What positive command did God give in the fourth commandment?

“Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work. . .”
Exodus 20:8, 9

Note: God specified that all the trees of the Garden were for man’s personal use. Similarly He has specified that the first six days of the week are for our own personal use.

What negative command did God give in the fourth commandment?

“... but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: You, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.” Exodus 20:10

Note: As God reserved one tree exclusively for Himself, the fourth commandment underlines the fact that He has reserved the seventh day of the week for Himself. The Bible tells us that the Sabbath was God’s rest day before it became the rest day for man. This is why God calls it ‘My holy day’ (Isaiah 58:13). In other words, it belongs to God, it is His property.

The Test in the Middle

Where do you think the fourth commandment is located in the Law of God? In the _____.

Note: The tree of knowledge which tested the faith of Adam and Eve was located in the middle of the Garden. So the Sabbath commandment is in the very center of God’s law. Archeological discoveries at Ugarit unmistakably reveal that ancient law codes were sealed in the middle of the tablet. The seal always had three elements: The name of the lawgiver, his official function and the territory over which he governed. Of all the Ten Commandments, only the fourth contains these three elements. There God is identified by His name (LORD), his title (Creator) and His territory (heaven and earth).

According to God Himself, what is His covenant?

“So He declared to you His covenant which He commanded you to perform, the Ten Commandments; and He wrote them on two tablets of stone.” Deuteronomy 4:13

On how many sides of the tablets were the Ten Commandments written?

“And Moses turned and went down from the mountain, and the two tablets of the Testimony were in his hand. The tablets were written on both sides; on the one side and on the other they were written. Now the tablets were the work of God, and the writing was the writing of God engraved on the tablets.” Exodus 32:15, 16

Note: Clay tablets have been unearthed in the city of Ugarit in Canaan (see the copies at the end of this lesson). These tablets contain covenants between greater and lesser kings. The tablets are written on both sides and in the middle of one side is the seal of the law giving king. The seal of authenticity in the middle of the tablet contains the name, title and realm of

dominion of the law giving king. One is reminded that the Ten Commandments are the covenant between God and His people (Deuteronomy 4:13) and the tables were written on both sides (Exodus 32:15, 16). One would therefore expect God's seal to be in the very center of the Ten Commandments and it is. The fourth commandment is the only one which identifies the **lawgiver, his title and his territory.**

God's Choice

Who chose the seventh day Sabbath as the specific day of rest?

*"See! For the **Lord has given you the Sabbath**; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day."*
Exodus 16:29

Note: God specifically chose the tree from which Adam and Eve were not to eat. In the same manner, the seventh day was specifically chosen by God at creation as His day of rest. God has not given man the option of choosing on which day he will abstain from work. The fourth commandment does not say "remember to keep one day in seven" or "remember to keep every seventh day" or "remember to rest". God is specific about the day which He chose: "**The seventh day** is the Sabbath of the LORD thy God."

All the days belong to God but this day belongs to God in a special way. It is God's **exclusive property** and we are not to use it for ourselves. The same principle applies to the Sabbath as applied to the tithe. Some people affirm: "I believe that all the days are God's days" and they are right but this does not mean that all days are holy. All our money also belongs to God because God says 'mine is the silver and mine is the gold' (Haggai 2:8) but this does not mean that all our money is holy. God did not say that all days are holy. There is only one day which God identified as holy, the Sabbath! The stories of Nadab and Abihu and Belshazzar teach us that it is dangerous indeed to treat the holy as common and the common as holy. Ellen White is right on target when she states:

*"When God says, keep the seventh day, he does not mean the sixth, nor the first, but the **very day** he has specified. If men substitute a **common day for the sacred**, and say that will do just as well, they **insult** the Maker of the heavens and of the earth, who made the Sabbath to commemorate His resting upon the seventh day, after creating the world in six days. It is **dangerous business** in the service of God to deviate from His institutions. Those who have to do with God, who is infinite, who explicitly directs in regard to His own worship, should follow the **exact course** He has prescribed, and not feel at liberty to deviate in the **smallest respect**, because they think it will answer **just as well**. God will teach all His creatures that He **means just what He says**." Spiritual Gifts, volume 4A, pp. 14-15*

The Sabbath and Astronomy

Thought Question: Is there any astronomical reason for a seven day week? _____.

Note: There is an astronomical explanation for the year—it is the amount of time it takes our planet to make one complete turn around the sun. There is an astronomical explanation for the month—it is the time period between one new moon and another. There is an astronomical explanation for the day—it is the amount of time it takes our planet to make one complete revolution on its axis. But there is no astronomical explanation for a seven day week. The only reason for the existence of a seven day week is that God made it so at the beginning. Since time immemorial the week has been composed of seven days.

“The first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week. The great God, in his days of creation and day of rest, measured off the first cycle as a sample for successive weeks till the close of time . . . The weekly cycle of seven literal days, six for labor and the seventh for rest, which has been preserved and brought down through Bible history, originated in the great facts of the first seven days.” ST, March 20, 1879

Thought Question: Is the Sabbath in its external appearance any different than any other day? _____.

Note: The tree of knowledge looked just like any other tree in its external appearance. On the surface, the Sabbath looks just like any other day. It has **24 hours**, the sun rises and sets on it just like any other day of the week and it is a single digit on the calendar. We get up and go to bed on the Sabbath the same as on any other day. What sets the Sabbath apart is not its external appearance but the fact that God has reserved it for himself.

A Sign of Loyalty

Of what great fact does the Sabbath remind man?

“For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: therefore the LORD blessed the Sabbath day and sanctified it.” Exodus 20:11

Note: The Sabbath is a memorial of the Creator and by observing it we are recognizing the fact that He alone is God and we are his creatures. We are reminded that the tree of knowledge in the Garden was also meant to test man’s willingness to accept God’s sovereignty as the only true Creator God.

When we keep the Sabbath, whom are we recognizing as the only true God?

‘ . . . hallow My Sabbaths, and they will be a sign between Me and you, that you may know that I am the Lord your God.’ Ezekiel 20:20

Note: As abstaining from the tree of knowledge was an external sign of loyalty, so abstaining from our own secular affairs on the Sabbath is an external sign of our loyalty to the true God.

The Entire Day

How many hours of the Sabbath belong to God?

"It shall be to you a Sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your Sabbath." Leviticus 23:32

"At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed." Mark 1:32

Note: The Sabbath is to be kept from evening to evening, that is, from sundown to sundown. The days of creation were marked by the evening and the morning. The whole 24 hour period belongs to God. Not one little itsy bitsy second can be used for our own secular affairs (Isaiah 58:12, 13). Going out to eat in a restaurant, playing ball, sleeping all afternoon, watching television, are all forbidden. If we love Jesus it will be our great pleasure to concentrate only on Him on the Sabbath. It will be a delight and we will not desire to do anything else other than enhance our relationship with Him. We will not do as Israel was doing in the days of Hosea when they were longing for the Sabbath to be over so that they could carry on their own secular business (see Amos 8:5). Ellen White well remarks:

"A partial observance of the Sabbath is not accepted by the Lord and has a worse effect upon the minds of sinners than if you made no profession of being a Sabbath keeper. They perceive that your life contradicts your belief, and lose faith in Christianity. The Lord means what He says." Testimonies for the Church, volume 4, p. 248

"It is as ruthless a violation of the law to occasionally use the Sabbath for secular business as to entirely reject it; for it is making the Lord's commandment a matter of convenience." Testimonies for the Church, volume 4, p. 249

"Many excuse themselves for violating the Sabbath by referring to your example. They argue that if so good a man, who believes the seventh day is the Sabbath, can engage in worldly employments on that day when circumstances seem to require it, surely they can do the same without condemnation. Many souls will face you in the judgment, making your influence an excuse for their disobedience of God's law. Although this will be no apology for their sin, yet it will tell fearfully against you." Testimonies for the Church, volume 4, p. 250

Satan's Hatred of the Sabbath

What great aspirations did Lucifer have in heaven which led to his downfall?

"I will ascend above the heights of the clouds; I will be like the most High." Isaiah 14:14

Note: There can be no doubt that Satan hates the Sabbath because it reveals the absolute distinction between the Creator and the creature. At the beginning Lucifer (later called Satan) wanted to be God (Isaiah 14:12-14) which is a preposterous idea if he is a mere creature. Satan's hatred for the Sabbath stems from the fact that it identifies the true Creator whose

position he wanted to usurp. Satan's hatred for the Sabbath can be discerned in the way he led Israel to persistently violate it in the Old Testament, by the way in which the religious leaders of Christ's day distorted its meaning and by the way Christians disdain and attack it today.

Genuine and Counterfeit

Which genuine day of worship did God create at the beginning?

"Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made." Genesis 2:3

Note: Satan has a counterfeit for each one of God's truths. It is important to remember that the counterfeit almost always comes after the genuine in time and the counterfeit deceives because it is so similar to the genuine. God's genuine day of worship at the very beginning was the seventh day Sabbath. Should we expect a counterfeit day of worship later on in history? Would it be a day which purports to honor God? Yes to both questions! But in order to be deceptive, it would have to be a day which purports to honor God. Which day of worship has been embraced by the Christian world and which seemingly honors God? The answer is unmistakable: The Sunday.

Thought Question: Is the Sabbath really better than any other day? What is the true issue involved in keeping the exact day which God has specified? _____.

Note: The Sabbath is not per se better than any other day. The central issue in Sabbath observance is not whether one day is better than another. The central issue is whose authority do we accept? By keeping the Sabbath we are recognizing the authority of the One who established it. On the other hand, by keeping Sunday we are recognizing (perhaps inadvertently) the authority of the power which made it a day of worship—the Roman Catholic Papacy.

The Penalty

What was the penalty for violating the Sabbath?

"Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the Lord. Whoever does any work on the Sabbath day, he shall surely be put to death." Exodus 31:15

Note: At the beginning Satan seemed to say to Eve: "Do you really think that God is going to destroy you just for eating a piece of fruit?" Would God pronounce the death penalty just for eating a piece of fruit? Common' be real! If God threatened to kill Moses for not circumcising his son how serious would he consider breaking the Sabbath? Would God be any less particular if people considered the observance of the Sabbath optional?

Some people argue that because we do not execute those who break the Sabbath today the Sabbath is no longer binding upon Christians. But this logic ignores the fact that people in the Old Testament were also executed for adultery. Is adultery alright today because we do not

execute people for it? The fact is that knowingly trampling upon the Sabbath does not lead to immediate death today but if it is willfully broken it will lead to second death at the end of time.

We have the following remarkable statement from the devotional book, Our High Calling:

"As the tree of knowledge was placed in the midst of the Garden of Eden, so the Sabbath command is placed in the midst of the Decalogue. In regard to the fruit of the tree of knowledge, the restriction was made, "Ye shall not eat of it . . . lest ye die." Gen. 3:3. Of the Sabbath God said: Ye shall not defile it, but keep it holy. "Remember the Sabbath day, to keep it holy." Ex. 20:8. As the tree of knowledge was the test of Adam's obedience, so the fourth command is the test that God has given to prove the loyalty of all His people." E. G. White, Our High Calling, p. 343.

The Sabbath and the Jews

According to the apostle Paul, who is the seed of Abraham today?

"And if you are _____, then are you are Abraham's seed and heirs according to the promise." Galatians 3:29

The Final Test

Thought Questions: What were the two issues of contention in the story of Daniel 3? (Hint: Notice the number of times the word "worship" is used in the chapter. Is God's law also involved in this story? Which of the two tables of the law was especially at stake? _____.

What will be the great issue in the final conflict on earth?

"He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed." Revelation 13:15

Revelation 14:9-11 brings to view those who will receive the mark of the beast. What characterizes the followers of God in the very next verse?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12

Why will Satan hate the final remnant of Jesus?

"And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ." Revelation 12:17

On the Hand or in the Forehead

In which two places will the mark of the beast be received by the unsaved?

"He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads. . ." Revelation 13:16

What was placed upon the foreheads and the hands of Israel in the Old Testament?

"And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates." Deuteronomy 6:6-8

Where did God promise to write His holy law?

"For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people." Hebrews 8:10

What will God's people receive in contrast to the mark of the beast?

"After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads." Revelation 7:1, 2

To which commandment does the first angel's message draw our attention (Hint: Read Exodus 20:8-11)?

"Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth — to every nation, tribe, tongue, and people — saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water." Revelation 14:6, 7

Does the Sabbath commandment have anything to do with worship?

"For as the new heavens and the new earth, which I will _____, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to _____ before me, saith the LORD." Isaiah 66:22, 23

Importance of the Sabbath

"Instead of the people of God becoming less and less definitely distinguished from those who do not keep the seventh-day Sabbath, they are to make the observance of the Sabbath so prominent that the world cannot fail to recognize them as Seventh-day Adventists." Evangelism, p. 233

"There is to be no compromise with those who are worshiping an idol sabbath. We are not to spend our time in controversy with those who know the truth, and upon whom the light of truth has been shining, when they turn away their ear from the truth to turn to fables. I was told that

men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy the whole world will be engaged, and the time is short. This is no time to haul down our colors.” 2SM, p. 385

“A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinctive people should not be held out so strikingly; for they claimed it was not the best policy in securing success to our institutions. This distinctive banner is to be borne through the world to the close of probation. In describing the remnant people of God, John says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:12). This is the law and the gospel. The world and the churches are uniting in harmony in transgressing the law of God, in tearing away God's memorial, and in exalting a sabbath that bears the signature of the man of sin. But the Sabbath of the Lord thy God is to be a sign to show the difference between the obedient and the disobedient. I saw some reaching out their hands to remove the banner and to obscure its significance. . . .” 2SM, p. 385

“Our people have been regarded as too insignificant to be worthy of notice, but a change will come; the movements are now being made. The Christian world is now making movements which will necessarily bring the commandment-keeping people to notice. There is a daily suppression of God's truth for the theories and false doctrines of human origin. There are plans and movements being set on foot to enslave the consciences of those who would be loyal to God. The law-making powers will be against God's people. Every soul will be tested. O that we would as a people be wise for ourselves and by precept and example impart that wisdom to our children! Every position of our faith will be searched into, and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will be too much for us.” 2SM, p. 386



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5949 E. Clinton Ave.

Fresno, CA 93727

559-264-2300 (USA & Int'l)

888-REV-1412 (USA Only)

888-738-1412 (USA Only)

info@secretsunsealed.org

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